

# The LONDON MAGAZINE:



Or, GENTLEMAN's *Monthly Intelligencer.*

For M A Y, 1765.

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WITH

An exact Representation of the FURIOUS WILD BEAST, which has so long ravaged the Gevaudan,

AND

A CURIOUS PLATE OF EXPERIMENTAL PHILOSOPHY, &c. elegantly engraved.

LONDON: Printed for R. BALDWIN, at the Rose, in Pater-noster Row; Of whom may be had, compleat Sets, from the Year 1732, to this Time, nearly bound, stitched, or any single Month to compleat Sets.



# PRICES of STOCKS, &c. in MAY, 1765.

Bank Stock.	India Stock	Southern Stock.	Old S.S. Ann.	New S.S. Ann.	9 per C. reduced	3 per C. confol.	3 per C. 1756	3 per C. 1758	4 per C. confol.	4 per C. 1763	4 per C. Navy	In. Bonds pramm.	Long Ann.	Lottery Tickets	Tontin.	Wind at Deal.	Weather
Sunday	153		85 1/2	86 1/2	86	87	90 1/2	91 1/2	100	97	97	72 0	27	11 16 6		S. E.	London fine
127 1/2	154		85	86 1/2	86	87	90 1/2	91 1/2	100	97	97	74 0	27	11 17 0		E.	cloudy
127	154		85	86 1/2	86	87	90 1/2	91 1/2	100	97	97	76 0	26 1/2	11 17 0		N. E.	cloudy
127	153		85	86 1/2	86	87	90 1/2	91 1/2	100	97	97	76 0	27	11 16 6		S. E.	cloudy
Sunday	153		85	86 1/2	86	88		92	100	97	97	76 0	27	11 16 0		S. E.	cloudy
126 1/2	153		85	86 1/2	86	88		92	100	97	97	75 0	27	11 16 0		N. E.	rain
127	153		85	86 1/2	86	87	90	91 1/2	100	97	97	74 0	27	11 1 6		N.	rain
126 1/2	153		85	86 1/2	85	87	90	91 1/2	100	97	97	70 0	27	11 14 6		S. W.	fine
126	153		84	86 1/2	85	87	90	91 1/2	100	97	96	69 0	27	11 14 0		S. W.	fine
Sunday	153		85	86 1/2	85	87		91 1/2	100	97	97	68 0	27	11 13 6		W. N. W.	fine
127	153		85	86 1/2	85	87		91 1/2	100	97	97	69 0	27	11 13 6		S. E.	fine
127	154		85	86 1/2	85	87	90 1/2	91 1/2	100	97	97	69 0	27	11 13 6		N. E.	fine
127	154		85	86 1/2	85	87	90 1/2	91 1/2	100	97	97	71 0	27	11 14 6	88 1/2	N. E.	fine
Sunday	154		85	86 1/2	85	87		92	100	97	97	70 0	27	11 14 6		S.	fine
127 1/2	154		85	86 1/2	85	87	90 1/2	91 1/2	100	97	97	70 0	27	11 14 6		S. E.	fine
127	154		84	86 1/2	85	87	90 1/2	91 1/2	100	97	98	69 0	27	11 14 6		N. E.	rain
Sunday	154		85	86 1/2	85	87		92	100	97	97	68 0	27	11 14 6		N. E.	fine
128	154		85	86 1/2	85	87	90 1/2	91 1/2	100	97	97	68 0	27	11 14 6		S. E.	fine
128	154		85	86 1/2	85	87	90 1/2	91 1/2	101	97	97	67 0	27	11 14 6		N. E.	fine
127	153		85	86 1/2	85	87	90 1/2	91 1/2	100	97	97	66 0	26 1/2	11 14 6	89	N. E.	fine
128	154		85	86 1/2	85	87	90 1/2	91 1/2	100	97	97	66 0	26 1/2	11 15 0	88	N. E.	fine
118	154		85	86 1/2	85	87	90 1/2	91 1/2	100	97	97	71 0	26 1/2	11 15 0	89	N. E.	rain
Sunday	154		85	86 1/2	85	87		92	100	97	97	72 0	27	11 14 6	89	N. E.	rain
			85	86 1/2	85	87		92	100	97	97	72 0	27	11 14 6		E. W.	cold

**CHARLES CORBETT, Bookseller, and Corbett State Lottery Office Keeper, facing St. Dunstan's Church, Fleet-Street,**  
where the Tickets and Shares of Tickets are sold and registered, also the Blanks and Prizes bought and sold.

Mack Lane Exchange	Basingstoke	Evesham.	Farnham.	Henley,	Worcester.	Devizes.	Gloucester.	Hereford.	Monmouth.	London.
with London and Bristol and all other ports	all coal at 10d	68 ad bu. 9 s	42 ad to 23 1 s 6	val as head	38 s to 44 q	40 s to 55 q	50 2d bu. 1 s	68 10d bu. 9 s	46 bu. 10 s	May per load 40 to 60







*FIGURE de la Bête feroce que l'on nomme l'hyene qui a devoré plus que*



*A Representation of the Wild Beast of the Gevaudan, who is said to have devoured*  
*Normandy*



s que 80 personnes dans le Gevaudan.



A — F  
à Alençon 1765

oured  
wards of 80 Persons. From a drawing sent in April 1765 to the Intendant of Alençon in

T. Bayly sculp



	Leizes.	Gloucester.	Hereford.	Monmouth.	London.
per bush.	4s 6d to 5s 4d	4s 6d to 5s 4d	4s 6d to 5s 4d	4s 6d to 5s 4d	4s 6d to 5s 4d
per load	12s to 14s	12s to 14s	12s to 14s	12s to 14s	12s to 14s
per acre	12s to 14s	12s to 14s	12s to 14s	12s to 14s	12s to 14s
per bush.	4s 6d to 5s 4d	4s 6d to 5s 4d	4s 6d to 5s 4d	4s 6d to 5s 4d	4s 6d to 5s 4d
per load	12s to 14s	12s to 14s	12s to 14s	12s to 14s	12s to 14s
per acre	12s to 14s	12s to 14s	12s to 14s	12s to 14s	12s to 14s



T H E

# LONDON MAGAZINE,

For M A Y, 1765.



ALTHO' we have taken care not to stuff our Magazine with the many accounts we have had of the ravages committed among the people in the South of France by a wild beast, to which they have not as yet given any proper name; as we have in this month given a representation of that voracious creature, I think it necessary to give at least one of the most remarkable accounts that have been communicated to the public by the foreign news-papers, as follows:

Montpellier, Feb. 8. On the 12th the wild beast attacked seven children, five boys and two girls, none of whom exceeded eleven years of age. The beast flew at one of the boys; but three eldest of them by beating him with stakes, the ends of which were red-hot, obliged him to retire, after having bitten off a part of the boy's cheek, which he eat before them. He then seized another of the children, but they pulled him into a marsh which was close by, where he sunk in up to his belly. Continually beating him, they rescued their companion, who, tho' he lay even under his paw for some time, received only a wound in his arm, and a scratch in the face. A man at last rising up, the creature was put to flight. He afterwards devoured a boy named Mazel, and on the 21st flew on a woman, who however, escaped with some dangerous wounds. The next day he attacked a woman and bit off her head. St. Duhamel of the dragoons is in pursuit of him, who has caused several of his men to dress themselves in women's apparel, and to accompany the children that keep cattle. The king has promised 2000 crowns, as a reward for his capture, May, 1765.

to any one who shall kill him. *Paris Gazette.*

"The king having been informed of the bravery with which the young Portefaix attacked the beast the 12th of January last at the head of his companions, and being willing to reward such gallant behaviour, has given him a recompence of 400 livres, and has ordered 300 to be distributed among his companions."

**W**E would recommend the perusal of the following extracts from *The History of the marquis de Roselle*, lately translated and published here, to all our fair readers who have the happiness to be mothers.

"I communicated (says madam de Narton, in a letter to madam de St. Sever) to madam de Ferval, a few days since, the compliments you paid her, which affected her much. This introduced a conversation too interesting to be concealed from you. I asked her by what means she had been able to give her children so perfect an education in the midst of rural obscurity and at such a distance from that assistance which is generally esteemed necessary. She replied, I have ever tenderly loved them. By manifesting my affection to them as soon as they could be sensible of it, I gained their confidence; and by gaining their confidence half the labour was completed.

To engage her to a discovery of her methods, I then stated the inconveniences which I thought would arise from this shew of affection. Were you not apprehensive, madam, said I, lest it should be abused? Children soon perceive the force of a mother's affection, and convert it to their own purposes: They have cunning, and the heart willingly falls a prey to it. By

E e 2

our



our condescension they become their own masters, and are spoiled.

As I was sensible of this danger, replied madam de Ferval, I endeavoured to prevent it. I considered that children are susceptible of habit when they are incapable of reason, and therefore at this period I accustomed mine to submission. By thus inculcating obedience before they were capable of expressing their thoughts, one of the greatest difficulties was subdued.

But madam, said I, supposing your children thus accustomed to submission: It is surely the submission of fear, not of love; and while they are ignorant that your severity is exercised only for their good, will not this fear be attended with hatred?

Attended with hatred! By no means. They were no sooner capable of rational sentiments than they even adored me. They reflected, that I procured them every pleasure which infancy could delight in; that it was to me alone they were obliged, and that my only motive was to make them happy; they were happy only with me. To be at home was then a pleasure, indeed; it was an uneasiness to be absent. A violation of truth was more particularly punished by four days banishment from my apartment, but an acknowledgment of the crime always obtained a pardon and repeal. This was the utmost of my severity. I never had recourse to the disagreeable and barbarous custom of beating them, or depriving them of their meals. Blows are too great a disgrace to an ingenuous mind, and the want of food is injurious to health. Children should be punished as nearly as possible in the same manner as if they were arrived at years of discretion. They should be punished by remorse, by shame, by the loss of the advantages of society, and by methods similar to these.

I now comprehend, said I, in what manner those children, who have been accustomed to obey before they could speak, are more docile and more affected by correction, which is then but rarely inflicted. . . Yes, replied Madam de Ferval, and they are more tender of their parents, and more sensible of the favours they receive. No severity having ever been shewn them except at an age of which the remembrance is lost, a

sense of dependence only remains, which is almost mechanical: and when at length, as their faculties open, they perceive that our power over them is exercised only to prevent them from doing wrong, or for their benefit, it is impossible for them not to be sincerely attached to the person who is thus the cause of their happiness.

This is undoubtedly true—and yet is not the conduct of governesses diametrically opposite to all you have been advancing?

Governesses, I have already said, act but a very imperfect part, and their attention is confined to external accomplishments. My children were always under my own care; and I required of them only meekness, simplicity, and diligence.

Few mothers, said I, would have patience enough to take so much pains with their children.

Because, replied she, they do not know the pleasures which are united with these sollicitudes. What can be conceived more pleasing than to behold the tenderness and confidence of these little ones growing up before us, to be able by a look to punish or reward them, and to be the very center of every thing they esteem: This is to be a mother indeed!

But is not this happiness dearly purchased, by that continued anxiety which such a life must produce?

I confess, said she, that every moment it is not equally agreeable. Amidst so many and minute objects of attention, some of them must necessarily be attended with anxiety, weariness, and trouble, which maternal tenderness alone can support; but maternal tenderness does not only support, it alleviates and sweetens them. A restraint upon our behaviour is, however, indispensably necessary. It has been my unceasing care to conceal my own faults from my children, to appear the same at all times, and never to manifest the least caprice, or folly of passion. Thus I obtained their confidence; and I really don't believe, said she, with a smile, they think I have a fault.

Few parents, indeed, Madam, possess such goodness and abilities. But this was only the foundation of the edifice. Much labour was still remaining.

As soon as they were capable of reflection



1765.

reflexion, I began to form their minds by inculcating such principles as were certain and invariable. These were to be found in religion alone, and on religion I founded all the rest. I at first instructed them in such points of it as were intelligible to them; and as their intellectual sight grew stronger, I caused it to shine forth before them in all its lustre. By these attentions, which were continued till they were grown up, I think nature has been assisted in her work, and that she has been propitious to them. By the usual method of education many ingenuous minds have been ruined, more perhaps than have been assisted by it. But with this I have not to reproach myself. The virtues of my daughters have been the effect of their own inclinations, and thus their talents have been cultivated.

And I find, Madam, the young gentleman, your son, has by no means been neglected. His humanity and honour are not inferior to those of his sisters. To the softer virtues, which are equally to be found in both sexes, he hath united that greatness of soul which is particularly characteristic of his own.

My son's education is not equally to be attributed to me; he was at college and under preceptors. I confess, my choice would have been to have kept him at home; but it is best to conform to custom, when we are not certain of success by acting contrary to it. I found that I should have more difficulty with him than with his sisters.

[To be continued in our next.]

To the Author of The Appeal to the Common Sense of all Christian People. (See p. 202.)

S I R,

THAT your words may not occasion, in the minds of any persons, mistakes concerning the Newtonian philosophy, I think it proper to observe that, according to Newton, the phenomenon called the rising sun, is caused by the rotation of the earth upon its own axis; not, as you imagine, by the motion of the earth round the sun. However, enough of this: for our dispute is not about the visible sun, but about that light which "appointed the moon for certain seasons,

and taught the sun to know his going down."

The two cases you call parallel seem to me to be widely different. The sun is said to rise in compliance with popular opinion, founded on sensible appearances; but the use of the word *person* is merely arbitrary, and independent of any prejudice or preconception whatsoever. Add to this, that no reason can be given why an idiot is called a person on account of his external figure, except that the external figure and person are generally taken for the same thing. I desire the reader to note, that you, in one part of your last letter, own that an idiot is called a person in a popular way of speaking; and, in another part, declare, that, according to common language, person and intelligent agent always denote the same idea. How will you reconcile this *seeming* contradiction? Or how does a popular way of speaking differ from common language?

You tell me, that, upon a review, your definition appears strictly right: if so, why did you alter it? Let me advise you once more to try to define man; for to me even this second definition doth not seem strictly right. Dogs, cats, horses, monkies, and most other animals, seem endued with some degree of reason; they have therefore rational souls, and consequently are, according to your definition, men.

You assert, that by the word *person*, when used in a strict and genuine sense, is always meant an intelligent agent. If this be true, nothing could be more easy than to comply with my request, by producing a few instances where that word has necessarily such a meaning. You are, indeed, pleased to tell me, that I have produced such an instance, when I observe, that persons are sometimes called good and wise. I beg leave to tell you that you are much mistaken. A person is said to be good and wise, when from it we can reasonably infer the existence of goodness and wisdom in its incorporeal inhabitant: in like manner a physical action is called good and wise, when from it we can reasonably infer that the agent was directed by goodness and wisdom. The figure is very common by which

we



we speak of the sign in terms which strictly and properly belong to the thing signified: by this figure we say a person or action is good, and by the same figure we say the Lion and the Lamb are commodious inns.

What you mean when you say that person is not, according to your definition, expressed by persona in Latin, or *ἰσὺς* in Greek, but by the masculine adjective alone, I cannot conceive. Nor am I less at a loss when you assert that God the Father is one person and many *personæ*. Nor can I understand you when you tell me, that I have taken no care to secure the personal existence of the Son and Holy Ghost. I have, I think, told you that, according to the Trinitarians, infinite wisdom and power are Son and Holy Ghost.

You seem rather displeased at my speaking of you as having followers. "God forbid, say you, that I should aim at the arrogant pretension of being the head of a religious party." I did not intend to offend you, nor do I charge you with, or suspect you to be guilty of arrogant pretensions. You, sir, have published your opinions, and you have brought arguments in support of them. Now it seemeth to me that they, who by your reasoning are convinced that your opinions are true, may be called your followers. They, who believe the Gospel, and act accordingly, are followers of Christ. They, who believe the doctrines of Pythagoras and Plato, are followers of Pythagoras and of Plato; and they, who by your arguments are convinced that the *Logos*, or wisdom of God, is a creature, are followers of you. Nor can I conceive, why you depreciate belief at the very time when you labour to be believed, and when you are convinced that you speak truth.

I have told you that the Trinitarians do not by the word *person* mean an intelligent agent. They indeed hold, that the Godhead consists of three persons; by which they mean that God exhibits to intellect three aspects, viz. infinite goodness, wisdom, and power. According to them, what the human figure is to sense,

the same is goodness, or wisdom, or power, to intellect.

You, it seems, do not know what Trinitarians I mean, for, say you, Bishop Pearson, Dr. Waterland, and Dr. Watts, have granted that person means an intelligent agent. I dare not be positive, but I suspect that you are mistaken. However, if these writers do really maintain that the Godhead consists of three distinct intelligent agents, I aver, that (whatsoever they may call themselves) they are not Trinitarians, but Tritheists. I could mention many Trinitarians who are such as I have represented them; but I suppose you will be satisfied with one, when I tell you that this one is Athanasius.

I am, Sir,

Your most humble servant,  
May 13, 1765. T. A.

P. S. You are pleased to say, that "future ages will be astonished that men of sense and learning could not agree among themselves about the meaning of one God; which is as plain and familiar a notion as one man or one angel," really, sir, I cannot think that the notion of any unite is plain and familiar. According to Plato the doctrine of the One, or *unum*, tends to raise the mind to the knowledge of him who *truly is*. Whom, according to that philosopher, it is difficult to find out, and whom, when found, it is impossible to shew to the vulgar. Perhaps it may be no easy matter to say, wherein consists the unity even of the things that are before us. A house is as truly an unite as a window, although many of the latter are contained in the former. If you persist in thinking an unite plain and familiar, I recommend to your perusal the Parmenides. If, after this you retain the same opinion,

*Mane tibi edictum, post prandia, Callirhoen do.*

Perf.

However, whether the notion of an unite be clear or obscure, we are agreed thus far, viz. that there is but one God. I just mentioned this, in hopes of inducing some men to speak more modestly of Unum.



An Account of all the PUBLIC DEBTS, at the Receipt of his majesty's EXCHEQUER, standing out January 5, 1765, (being Old Christmas-Day) with the annual Interest or other Charges payable for the same.

## EXCHEQUER.

Principal debt. Annual interest, or other charges payable for the same.

	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Annuities for long terms, being the remainder of the original sum contributed and unsubscribed to the South-sea company	1,836,275	17	10 $\frac{1}{2}$	136,453	12	8
Ditto for lives, with the benefit of survivorship, being the original sum contributed	108,100	—	—	7,567	—	—
Ditto for two and three lives, being the sum remaining after what is fallen in by deaths	75,105	14	10 $\frac{1}{2}$	9,107	12	—
Exchequer bills made out for interest of old bills	2,200	—	—	—	—	—
Note, The land taxes and duties on malt, being annual grants, are not charged in this account, nor the 1,000,000 <i>l.</i> charged on the deduction of 6 <i>d.</i> per pound on pensions, nor the sum of 800,000 <i>l.</i> charged on the supplies, anno 1765, nor the 1,000,000 <i>l.</i> charged on the supplies, anno 1766.						

## EAST-INDIA Company.

By two acts of parliament 9 Will. III. and two other acts 6 and 9 Ann, at 3 per cent. per ann.	3,200,000	—	—	97,285	14	4
Annuities at 3 per cent. anno 1744. charged on the surplus of the additional duties on low wines, spirits, and strong waters	1,000,000	—	—	30,401	15	8

## BANK of ENGLAND.

On their original fund at 3 per cent. from 1 Aug. 1743.	3,200,000	—	—	100,000	—	—
For cancelling exchequer bills 3 George I.	500,000	—	—	15,000	—	—
Purchased of the South-sea company	4,000,000	—	—	121,898	3	5 $\frac{1}{2}$
Annuities at 3 per cent. charged on the surplus of the funds, for lottery 1714.	1,250,000	—	—	37,500	—	—
Ditto at 1 per cent. charged on the duties on coals, since Lady-day, 1719.	1,750,000	—	—	52,500	—	—
Ditto at 3 per cent. charged on the duties on licences for retailing spirituous liquors, since Lady-day, 1746	986,800	—	—	29,604	—	—
Ditto at 3 per cent. charged on the sinking fund, by the acts 25, 28, 29, 32, and 33 George II. & 4 George III.	33,127,821	5	1 $\frac{1}{2}$	1,027,588	5	8
Ditto at 3 per cent. charged on the duties on offices and pensions, &c. by the act 31 George II.	500,000	—	—			
Ditto at 3 per cent. charged on the sinking fund by the act 25 George II.	17,701,323	16	4	540,996	14	0
Ditto at 3 per cent. charged on the said fund by the act 29 George II.	1,500,000	—	—	53,343	15	0
Ditto at 3 per cent. charged on the duties on offices and pensions, by act 31 George II.	4,500,000	—	—	160,031	5	—
Ditto at 4 per cent. charged on the sinking fund by the acts of the act of George III.	20,240,000	—	—	820,985	—	—
Carried over	95,477,916	14	2 $\frac{1}{2}$	3,240,298	17	10 $\frac{1}{2}$



		<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over	—	95,477,926	14	2	3,240,298	17	10
Ditto at 4 <i>per cent.</i> in lottery tickets charged on the additional duties on wines, &c. by the act 3 Geo. III	2,800,000 — —	3,500,000	—	—	140,000	—	—
Ditto at 4 <i>per cent.</i> charged on the said fund by the said act	700,000 — —						
Ditto at 4 <i>per cent.</i> to satisfy certain navy bills, &c. charged on the sinking fund by the act 3 Geo. III.		3,483,553	1	10	39,342	2	4
<p><i>Memorandum.</i> The subscribers of 100 <i>l.</i> to the lottery 1745 were allowed an annuity for one life of 9 <i>s.</i> a ticket, which amounted to 22,500 <i>l.</i> but is now reduced, by lives fallen in, to 17,657 <i>l.</i> 5<i>s.</i> and the subscribers of 100 <i>l.</i> to the lottery 1746, were allowed an annuity for one life of 18 <i>s.</i> a ticket, which amounted to 45000 <i>l.</i> but is now reduced by lives fallen in, to 35557 <i>l.</i> 10<i>s.</i> and the subscribers of 100 <i>l.</i> for 3 <i>l.</i> <i>per cent.</i> annuities, anno 1757, were allowed an annuity for one life of 1 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> which amounted to 33,750 <i>l.</i> but is now reduced by lives fallen in to 32,231 <i>l.</i> 7<i>s.</i> 6 <i>d.</i> and the subscribers of 100 <i>l.</i> for 3 <i>per cent.</i> annuities, anno 1761, were allowed an annuity for 99 years of 1 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> amounting, with the charges of management, to the bank of England, to 130,053 <i>l.</i> 10<i>s.</i> 3 <i>d.</i> which annuities are an increase of the annual interest, but cannot be added to the public debt, as no money was advanced for the same; and the contributors to 12,000,000 <i>l.</i> for the service of the year 1762, were intitled to an annuity of 1 <i>per cent.</i> <i>per annum</i>, to continue for 98 years and then to cease, which with the charges of management to the Bank of Eng. amount to the sum of 121,687 <i>l.</i> 10<i>s.</i> which annuities for 99 years and 98 years were consolidated by the act 4 George III.</p>							
	—	—	—	—	337,187	1	9

## SOUTH-SEA Company.

On their capital stock and annuities 9 George I.	25,025,309	13	11	765,326	3	1
Annuities at 3 <i>per cent.</i> anno 1751, charged on the sinking fund	2,100,000	—	—	64,181	5	—
	129,586,489	10	1	4,686,299	11	—

To the AUTHOR of the LONDON MAGAZINE.

S I R,

IF the following attempt, to vindicate Dr. Keil from a charge of error lately exhibited against him, meets with your approbation, the giving it a place in your next Magazine would highly oblige,

S I R,

Your constant reader,  
and very humble servant.

If Mr. M—H— of Exeter college, understands Latin, and would give himself the trouble of turning to the original, I am persuaded he would soon be convinced that Dr. Keil, that accurate astronomer (as he styles

him, and at the same time takes great deal of pains to expose him for inaccuracy) is not guilty of so great a manifest error as he charges him with.

The passage, which the more ingenious than ingenuous Mr. M—H— lays holds of, in the translation, stands thus in the original:

*Ex tribus millibus stellis a Flamsteed catalogum relatis, plures sunt quae non per Telescopio videri possunt, adeoque plures in Hemisphaerio visibili oculo in simul conspici possunt, quam mille.*

Hence it is plain, that the number 100 is merely an error of the press (and not of the author) and should have been 1000.



## The History of the last Session of Parliament, &c.

*The history of the Session of Parliament, which began Nov. 15, 1763, being the second Session of the Twelfth Parliament of Great-Britain; with an Account of all the material Questions therein determined, and of the political Disputes thereby occasioned without Doors. Continued from p. 175.*

SEVERAL complaints having been in this session made, and some persons committed to Newgate, for counterfeiting the names of some of the members, in the Franking of letters, sent by the general post, in order to prevent their being charged with the duty of postage, it was, on the first of March, ordered that the proper officer should lay before the house, an account of the gross produce of the general inland postage of Great Britain and Ireland, together with an account of the deductions for inland franked letters in Great Britain and Ireland, as nearly as the same could be computed, from the year 1715 to 1763, both inclusive, distinguishing each year. And then it was ordered *nem. con.* That a committee should be appointed, to inquire into the several frauds and abuses in relation to the sending or receiving of letters and parcels free from the duty of postage; and to consider of the most proper methods of preventing the same; and to report their opinion thereupon, from time to time, to the house. Accordingly, a committee was appointed, in which all that came were to have voices; and on the 5th Mr. Dyson, by direction from the said committee moved that it might be an instruction to them, that they should have power to inquire into abuses committed at the post office, by opening inland letters. This motion being strenuously opposed, it occasioned a debate, but upon the question's being put, it was carried in the negative; whereupon it was observed by some people without doors, that even in Sir Robert Walpole's time, the court party had not the courage to oppose a motion for appointing a committee to inquire into the conduct of the post office; to which it was answered, that the resolutions at that time agreed to by the house, made it now unnecessary to give any such power to the committee, unless it could be alledged, that the post office had lately transgressed some of those resolutions\*. On the 8th, the abovementioned account was presented to the house, and referred to the said committee; and on the 16th Mr. Dyson reported to the house the following resolution of the committee: That it appeared to the committee, that James Campinott was guilty of buying and selling a very great number of franks, on which the names of several members of that house were forged; and that at the time of his buying and selling the same, he knew the names of such members were forged: Which resolution being agreed to by the house, they ordered the said Campinott to be committed to Newgate, and that Mr. Speaker should issue his warrant accordingly.

At last, on the 28th, Mr. Dyson reported, that the committee had considered the matter to them referred; and had come to several resolutions, which, after reading in his place, he delivered in at the table, where they were read, and were, as followeth, viz.

1. That it appears to this committee, that the practice of counterfeiting the hands of members of this house upon letters in order to prevent their being charged with the duty of postage, is become extremely frequent and notorious.

2. That it appears to this committee, that the buying and selling of covers for letters, commonly called franks, signed with the names of members of this house, is also become frequent, and is openly practised.

3. That it appears to this committee, that the practice of directing letters, to members of this house, at other places than the places of their usual residence, or where they actually are at the time, in order, to convey letters to other persons free from the duty of postage, is also become extremely frequent.

4. That it appears to this committee that, under colour of the special privilege

F f

privilege

\* See Lond. Mag. for 1735, p. 635.



privilege or allowance belonging or granted to, or exercised by, certain persons, not being members of either house of the parliament of Great Britain, of sending and receiving their letters and packets free from the duty of postage, great numbers of letters and packets, which ought to be charged, do escape being charged with the duty of postage.

5. That it is the opinion of this committee, that, by the continued increase of these and the like frauds and abuses, the revenue of the post office hath been greatly defrauded; and, if a speedy and effectual stop be not put thereto, is likely to suffer still further loss.

6. That it is the opinion of this committee, that the most effectual method of preventing a practice, so derogatory to the honour of this house, and at the same time so injurious to the public revenue, as the counterfeiting the hands of members of this house, in order to avoid payment of the duty of postage, would be, that no member of this house should frank any letter, unless the whole superscription be of his own hand writing, except such printed votes and proceedings in parliament, or printed news papers as shall be sent without covers, or in covers open at the sides.

7. That it is the opinion of this committee, that, for preventing abuses in relation to the directing of letters to members of this house, the privilege of receiving such letters, free of the duty of postage, should be confined to letters directed to such members at one of the usual places of their residence, or where they actually are at the time.

8. That it appears to this committee, that the allowance of sending and receiving letters and packets, free of the duty of postage, heretofore granted to, or customarily enjoyed by, certain persons, in respect of their offices, has not been sufficiently confined to such letters and packets only, as should relate to the business of their respective offices.

9. That it is the opinion of this committee, that such allowance in respect of offices ought not to be continued, without some further restrictions and limitations.

10. That it is the opinion of this

committee, that the counterfeiting of the hand-writing of any person, in the superscription of any letter or packet, in order thereby to defraud the revenue of the post office, be made more penal.

11. That it is the opinion of this committee, that, for a further discouragement to the practice of counterfeiting the hands of members of this house, the buying or selling of franks, signed with the names of members of this house, should be declared a breach of the privilege of this house.

And after being thus once read at the table, a motion was made that the said report be printed, but upon the question's being put, it passed in the negative: whereupon the first six of these resolutions were read a second time, and agreed to by the house. Then the 7th was read a second time, and being with several amendments agreed to by the house, was as followeth, viz.

That, for preventing abuses in relation to the directing of letters to members of this house, the privilege of receiving such letters, free of the duty of postage, should be confined to letters directed to such members at any of the usual places of their residence, or where they actually are at the time *except such printed votes and proceedings in parliament, or printed news papers, as shall be sent without covers, or in covers, open at the sides.*

The subsequent resolutions were then read a second time, but it being necessary that the said sixth and seventh resolutions should extend to the members of the house of peers, as well as to those of the house of commons, these subsequent resolutions were postponed, until after the following orders were moved for and agreed to, viz.

1. That, from and after the end of this present session of parliament, no member of this house do frank any letter or packet, except such printed votes and proceedings in parliament or printed news-papers, as shall be sent without covers, or in covers open at the sides, unless the whole superscription be of his own hand writing.

2. That from and after the end of this present session of parliament, no member of this house do authorize or permit any letters or packets, other



than such printed votes and proceedings in parliament, or printed newspapers, as shall be sent without covers, or in covers open at the sides, to be directed to him at any places besides those of his usual residence, or where he shall actually be at the time, or at the lobby of this house.

3. That a message be sent to the lords to acquaint them, that this house, having taken into consideration, the great scandal and mischief arising from the excessive increase of the practice of counterfeiting the hands, and fraudulently making use of the names, of members of parliament, in the superscription of letters and packets, hath come to resolutions, that, from and after the end of this present session of parliament, no member of this house shall frank any letter or packet, unless the whole superscription be of his own hand writing; or permit any letter or packet to be directed to him at any place, besides those of his usual residence, or where he shall actually be at the time, or at the lobby of this house; with an exception only to such printed votes and proceedings in parliament, or printed news papers, as shall be sent without covers, or in covers open at the sides.

4. That Mr. Dyson do go to the lords with the said message.

Then the postponed resolutions being again read, were agreed to, and the next day the lords, by message, acquainted the house of commons, that their lordships had taken the subject matter of the message from that house into consideration, and had come to the following resolutions,

*Resolved nem. con.* by the lords spiritual and temporal in parliament assembled, that it appears to this house that the practice of counterfeiting the hands of members of this house, upon letters, in order to prevent their being charged with the duty of postage, has become extremely frequent and notorious.

That, from and after the end of this present session of parliament, no member of this house do frank any letter or packet, except such printed votes and proceedings in parliament, or printed news papers, as shall be sent without covers, or in covers open at the sides, unless the whole super-

scription be of his own hand writing.

That, from and after the end of this present session of parliament, no member of this house do authorize or permit any letters or packets, other than such printed votes and proceedings in parliament, or printed news papers, as shall be sent without covers, or in covers open at the sides to be directed to him, at any places besides those of his usual residence, or where he shall actually be at the time of delivering such letters or packets.

And the house of commons having thus got the previous concurrence of the lords to the principal part of the bill they intended, as soon as the message was read, the resolutions of their committee, as agreed to by the house, were again read, after which it was ordered, that a bill be brought in, upon the debate of the house, for ascertaining and regulating, in what cases, and under what restrictions, letters and packets shall be sent and received free from the duty of postage, and for preventing frauds and abuses in relation thereto; and that Mr. Dyson, Mr. Fuller, Mr. Edmonstone, and Sir Charles Mordaunt, do prepare, and bring in the same.

I have been the more particular in my account of the proceedings upon this occasion, as every reader must observe, that there is something more curious therein than is to be met with upon most other occasions. And on the 3d of April Mr. Townshend having, by order, been added to the gentlemen who were appointed to prepare and bring in the said bill, it was next day presented to the house by Mr. Dyson, when it was read a first time, and ordered to be read a second time. On the 6th it was read a second time, and committed to a committee of the whole house for the 9th, whereupon a motion was made and after reading part of the act 9th Anne chap. 10th, the question was put, that it be an instruction to the said committee, that they have power to receive a clause, or clauses, for punishing all persons who shall take, use, or exercise, the office, or offices of post master general, or any part thereof, or any other employment relating to the post office, or any branch thereof, or shall be any way concerned in receiving, sorting, or delivering



delivering of letters, in any part of Great Britain, without having first taken the oath contained in the said act, and for more effectually preventing abuses being committed, by wilfully opening, embezzling, detaining and delaying, of letters or packets. But after some debate the question upon this motion was carried in the negative; and the bill having afterwards passed through both houses in common course, it received the royal assent at the end of the session.

Of this act the reader may see an abstract in the London Magazine for 1764, p. 175. But as it was strongly insisted upon by some people without doors, that the abovementioned instruction proposed to have been given to the committee of inquiry, and also the said instruction proposed to have been given to the committee upon the bill, should have been agreed to; and that in pursuance of them some clauses ought to have been added for securing people against the detaining or opening their letters at the post office; I shall give the reader a copy of the oath appointed to be taken by the said act of the 9th of Queen Anne, and an abstract of the clause which inflicts a penalty upon the breach of that oath. The oath is as follows:

"I do swear, that I will not wittingly, willingly, or knowingly, open, detain, or delay, or cause, procure, permit, or suffer to be opened, detained, or delayed, any letter or letters, packet or packets, which shall come into my hands, power, or custody, by reason of my employment, in, or relating to the post office, except by the consent of the person or persons to whom the same is, or shall be directed, or by an express warrant in writing under the hand of one of the principal secretaries of state for that purpose, or except in such cases where the party or parties to whom such letter or letters, packet or packets, shall be directed, or who is or are hereby chargeable with the payment of the port or ports thereof, shall refuse or neglect to pay the same; and except such letters or packets as shall be returned for want of due direction, or when the party or parties to whom the same is or shall be directed, cannot be found, and that I

will not any way embezzle any such letter or letters, packet or packets as aforesaid."

Now all the exceptions contained in this oath, must be allowed to be reasonable, except that relating to the secretary of state's warrant: But upon that it may be asked, what is an express warrant? A warrant may be said to be express, though it be a general warrant directed to the postmaster general and the officers under him, to detain, open, and inspect all such letters as they shall suspect to be double, or to contain any correspondence of a treasonable or felonious nature; and for what is publicly known, the post office may be at all times provided with such a warrant: If so, it would set every clerk in that office free from the oath he has taken and from the danger of incurring any penalty; consequently, such a general warrant would be of as dangerous consequence to the properties of mankind, as a general warrant to seize the authors, printers, and publishers of a paper which a secretary of state may call a seditious libel, ever was to their liberties.

That such a general warrant may be sent to the post office, is certain; but whether such a warrant be within the meaning of the act, or whether such a warrant ever was sent, were questions that ought to have been inquired into, and probably would have been inquired into, if the instruction proposed had been given to the committee of inquiry. But supposing it had upon inquiry appeared, that no such general warrant had ever been sent to the post office; yet as it is certain that such a one may be sent and as it is highly probable that the gentlemen of the post office would look upon such a general warrant as a sufficient authority for them to break open any letter they had a mind to peep into, provided it was not directed to, or signed on the outside by a member of either house of parliament; therefore, upon passing this new act some clauses ought to have been added for explaining and amending the act of the 9th of Queen Anne, particularly the said oath thereby appointed to be taken by the officers of the post office, the words of which, far as relates to the secretary of state



warrant, ought to have been made more particular; for that they are too general is apparent from the 3d resolution of the house of commons agreed to in 1735, upon the report from a committee which they had appointed to inquire into the post office in relation to frank'd letters, which resolution was as follows:

"That it is an high infringement of the privilege of the knights, citizens, and burgesses, chosen to represent the commons of Great Britain in parliament, for any postmaster, his deputies or agents, in Great Britain or Ireland, to open or look into, by any means whatsoever, any letter directed to, or signed by the proper hand of any member, without an express warrant in writing, under the hand of one of the principal secretaries, of state, for every such opening or looking into; or to detain or delay any letter directed to, or signed with the name of any member, unless there shall be just reason to suspect some counterfeit of it, without an express warrant of a principal secretary of state as aforesaid for every such detaining or delaying.\*"

Here we see that the members of the house of commons have guarded themselves against having the inspecting or detaining their letters left to the discretion of any clerk in the post office, by means of any such general warrant from a secretary of state, as I have before mentioned; and it is but just that the private property of every subject should be equally guarded; for a gentleman, especially a merchant, may be ruined by his letters being inspected or detained; and complaints we know have been made, that some particular merchants have had their letters at night, when all the rest have been detained till next morning, because of the mail's arriving so late that the letters could not be sorted. Whether this power, which is now lodged in our secretaries of state, be necessary for the safety of our government, what I shall not at present inquire into; but it is certain that no such power was ever in this kingdom established, or any way authorized by act of parliament, before the said act of the 9th of Queen Anne, and one would think that those who call themselves whigs ought not to be found of pursuing a precedent made by

those who were then at the head of our administration. It is likewise certain that no such power is thought necessary for the safety of the French government: In that kingdom the safe conveyance of letters by the public post, is deemed a public trust of so sacred a nature, that the king himself cannot order any letter thereby sent to be detained or broke open. Of this we had a famous instance during the minority of the present king: The duke of Orleans, then regent, had a suspicion that some of the peers of France were conspiring with the court of Spain to get him deprived of the regency, and applied to the then post master general, to have all suspected letters broke open and looked into at the post office; but the postmaster general answered, that he was bound not only by the laws of the kingdom but by his own honour not to allow of any such thing, whilst he was in that high office; so that the regent was obliged to employ some people to way-lay the post boy, and to rob him of the mail for Spain. Whether he thereby made any discovery is what never appeared; but it is probable he did not, as they must be very poor, or very foolish plotters indeed, who send any letters of consequence by the common post; because the time of the post boy's passing at every place is so certain that he may be easily way-laid, and robbed of all or any letter he carries.

It does not therefore seem probable that this power of having letters opened and looked into, can ever be of any consequence with respect to the public safety; and it is certain that no incroachment should ever be made upon private property, but what is absolutely necessary for public safety. However, be this as it will, if it be thought necessary to continue this power in our secretaries of state, it ought at least to be limited to their having a well grounded suspicion, that a treasonable or felonious correspondence is carrying on by means of the general post; and even in that case it ought to be exercised, not by a general express warrant, but by a particular warrant for every opening, or for opening the letters of some particular person or persons.

Now with regard to the clause by which

\* See ditto Mag. p. 636.



which a penalty is inflicted upon any officer that shall be guilty of any breach of his oath, it is in substance as follows: "After the 1st of June 1711, no person shall open, detain, or delay any letter after the same is delivered, into the general post office except by an express warrant in writing, under the hand of a secretary of state, for every such opening, detaining, or delaying, or unless, &c. (as in the oath) the person offending in these particulars, or embezzling a letter, to forfeit 20l. to be recovered, &c. and the offender shall be likewise incapable of any employment in the post-office."

Here we see the secretary of state is left at full liberty to grant a general, or particular warrant; for the secretary of state may grant previously a warrant for detaining the letter directed to, or franked by, any particular member; but he cannot previously grant a warrant for detaining a letter without knowing to whom it is directed, or from whom it comes. The word, every, must here relate therefore to the time they do detain, and a general warrant will do for this purpose, which he may grant at any time, and for whatever reason he pleases: the officer offending is, indeed, made liable to a penalty, but who will, or who can, sue for that penalty? No officer, belonging to that office, will sue his brother officer, and no other person can: a stranger may be able to prove that his letter was detained, delayed, or broke open, but he cannot tell, much less prove, by whom this was done, unless some officer, belonging to that office, should become informer against a brother officer, and such an informer could not, I believe, expect to continue long in that, or any other public office in the kingdom. It must therefore be allowed that, as the law now stands, the officers belonging to that office have no other check upon their conduct but the oath they have taken, and the care of the postmaster-general, to have the duties of the office punctually performed by every officer belonging to it. Whereas, if the instructions moved for had been agreed to, some more effectual check might have been contrived, for securing the subject against having any of their letters or packets detained, delayed, or opened, at the post-office; and the power of

our secretaries of state would perhaps have been abolished, or at least limited to a just suspicion of some treasonable, or felonious, correspondence.

February the 8th, a motion was made for leave to bring in a bill to permit the importation of salted beef, pork, and butter, from Ireland, for a time to be limited; and after reading the act of the 18th of Charles II. chap. 2. and the act of the 20th of Charles II. chap. 7. the question being put, it was after debate carried in the negative by 121 to 119. However, as it was acknowledged in the debate, even by those who were against the question, that provisions of all kinds were then remarkably dear in this country, it was the same day ordered, *nem. con.* that a committee be appointed to enquire into the causes of the present high price of provisions, and to report their opinion thereupon to the house; and a committee was accordingly appointed. After which it was ordered, likewise *nem. con.* that a committee be appointed to enquire into the causes of the present high price of hay, straw, oats, coals, and candles, and to report their opinion thereupon to the house; which was appointed accordingly. But as the price of provisions continued to rise, rather than fall, therefore on the 22d of March, and before a report had been made from either of these committees, it was ordered, that leave be given to bring in a bill, to enable his majesty, with the advice of his privy council, to order the free importation of provisions from Ireland, during the next recess of parliament, in such a manner as the necessity of the time may require, and as he, in his wisdom, shall think convenient and needful; and that Mr. Coventry, Sir William Meredith, the Lord Coleraine, Mr. Nugent, and Sir George Armitage, do prepare and bring in the same.

The next day there was presented to the house, and read, a petition of the mayor and commonalty of the city of York, in common council assembled; setting forth, that the price of all kinds of corn and grain was then very high in the markets of that city and county, and (as the petitioners were informed) in all over parts of England; and that the same was, in a great measure owing to the large quantities



quantities of corn and grain, which were daily exported to places beyond the seas; and that the petitioners had undoubted intelligence, that orders had been lately sent from abroad, for the buying up larger quantities of corn and grain than had been ever known to be ordered at any one period; and therefore the petitioners were justly alarmed at the consequences of such an exportation, as it must necessarily raise the price of corn so very high, as to bring the greatest distress upon poor manufacturers and their families, and all other persons who were not in affluent circumstances; and that the petitioners were very apprehensive, this great evil would be inevitable, unless the exportation of corn should be immediately stopped, for a reasonable time; and therefore praying, that a bill might be brought in for that purpose, or that such other means might be speedily used for that end, as to the house should seem meet.

This petition was referred to the said committee upon provisions; and on the 28th Mr. Coventry presented the abovementioned bill to the house, when it was read a first time, and ordered to be read a second time; which it was the next day, and committed to a committee of the whole house for the 2d of April; when, after reading this order of the day, a motion was made for putting off the commitment till the 6th, but, after debate, the question being put, it passed in the negative, whereupon the house resolved itself into the said committee, went through the bill with several amendments, and ordered the report to be received on the 4th; but it was from time to time put off until the 11th, on which day Mr. Townshend reported from the said committee upon provisions, that they had come to a resolution, which, after being read at the table, was agreed to, and was as followeth:

"That the high price of provisions of late has been occasioned partly by circumstances peculiar to the season, and year, and partly by the defect of the laws in force for convicting and punishing all persons concerned in forestalling cattle in their passage to market."

And from the report it appeared,

that the committee had been at great pains to come at a thorough knowledge of the subject matter they were to inquire into; for which purpose they had examined a number of butchers, salesmen, victuallers of ships, and merchants, who gave several natural reasons, but all admitted as follows:

"That the present high price of provisions is not entirely or exclusively the effect of natural causes, but an artificial price, resulting from combinations, and the want of better regulations for the sale of cattle in open markets."

In support of this opinion, they informed the committee of a method now practised of buying large quantities of sheep and oxen upon the road to market, in order to forestall the market of that day, and fix the price by the will of a few engrossers; of another species of forestallers, who buy great numbers of sheep and oxen, and, after slaughter, sell the carcases whole to the lesser butchers, and thereby set the market price to them, and advance the retail price; and all the witnesses concurred, in declaring, that if these combinations and arts for gaining and keeping the command of the markets in a few hands could be obviated and prevented, the summer and winter price of meat of all sorts would be more reasonable.

They were clearly of opinion, that, at this very time, there is no want of fat cattle; and they urged with great force, in support of that judgment, that through the whole month of March, when provisions have been so very dear at London, beef, mutton, and veal, have been at a moderate and usual price in the markets of the several counties within thirty miles around the metropolis."

And as soon as the above resolution of the committee upon provisions was agreed to, sir John Glynn reported from the said committee upon hay, straw, &c. their having come to the two following resolutions, *viz.*

1. That the late high price of coals was occasioned by several natural causes, arising from the late tempestuous and rainy seasons; whereby a quantity of coals, sufficient to keep down an extraordinary price, had not come to the port of London; and that it did not appear to the committee, that



that there were any illegal or unwarrantable practices, to raise the price of coals.

1. That the growers of hay, employing salesmen to sell the same in the London markets, gave an opportunity for combinations amongst such salesmen; that, by their management, hay and straw were then at an unreasonable price, and that such practices ought to be prevented.

But upon the first of these resolutions having been read a second time, it was ordered, that the said report be recommitted to the same committee.

As to the first of these two resolutions it is certain, that the price of coals must always be greatly enhanced by the taxes paid upon all water-borne coals; for as all these taxes must ultimately be paid by the consumer, they not only of themselves add to the price which he must pay for them, but they prevent such quantities being brought to London, and lodged in the cellars of wholesale dealers, during the summer season, as would be sufficient for the whole year's consumption, and coals brought by sea in the winter time must run a greater risk, which the consumer must pay for, and must be more uncertain as to the time of their arrival, by which means the people of London and Westminster, and parts adjacent, have often been reduced to the greatest distress by a long continued frost, or a long run of tempestuous weather: besides, by these taxes, all of which must be paid, before breaking bulk, the trade is confined to fewer dealers than it would otherwise be, which makes it easy for a few rich dealers to enter into a secret combination for raising or keeping up the price; and even without any such combination they must have a profit upon the money they advance for the taxes as well as upon what they pay for the coals, both of which profits must at last come out of the pocket of the consumer, by raising the price which he must pay for the coals.

Then as to the second resolution, it is probable that one of the reasons for committing the report was, because it was thought impracticable to prevent farmers employing salesmen for the sale of their hay and straw. The eye of the master is as necessary in every operation of agriculture as it is

in any sort of business: It is therefore impossible for a farmer to come to London with every load of hay he sends to market, and he may not always have a servant he can trust with the sale and receipt of the money. He must therefore employ a salesman who is generally a stable or innkeeper living in or near the market place; and as we have so few market places for hay or straw in or about this city, there can be but very few such salesmen; consequently the best way for increasing their number, in order to prevent combination, would be to increase the number of our market places for hay and straw. But even this, I fear, could not much reduce the present high price because its late increase, I believe, proceeds from the late increase in the number of horses kept in this city for the saddle as well as wheel carriage; so that the whole extent of country within half a day's journey round London, cannot produce hay and straw enough for reducing the price much below what it is at present; and were it not for the late improvements of our roads by turnpikes, the price would, I believe, be much higher than it is.

Now with respect to the resolution of the committee upon provisions, which had been most justly agreed to, the natural consequence would have been a review of our laws against ingrossing, and a new bill, if thought necessary, for enforcing them; but it was too late in the session for the house to enter upon a matter of such importance. However, the report and resolution of this committee had added great weight to the argument in favour of the bill relating to the importation from Ireland, and accordingly, as soon as the report from the other committee had been recommended, Mr Kynaston, (according to order) reported from the committee the whole house upon that bill, the amendments they had made thereunto; yet so resolute did some gentlemen continue to be in their opposition to the humane and necessary bill, that as soon as the bill with the amendments was delivered in at the table, a motion was made, that the said report be taken into consideration upon that day morning; but upon the question's being put, it was carried in the negative by 61



41; whereupon the report was read, the amendments, with an amendment to one of them, were agreed to, a clause was added and several amendments were made, by the house to the bill; after which the bill, with the amendments was ordered to be ingrossed. The next day it was read a third time, passed, and sent to the lords, by whom it was passed without any amendment and at the end of the session it received the royal assent.

By this act his majesty is impowered, during the next recess of parliament, with the advice of his privy council, from time to time, to order and permit the free importation of salted beef, salted pork, bacon and butter, from Ireland; and all persons are exempted from the payment of any duties upon such importation; but lest the salt revenue should suffer, it is enacted, that there shall be paid upon such importation 3s. 4d. for every barrel or cask of salted beef or Pork, containing 32 gallons; for every hundred weight of salted beef, called dried beef, or dried neats tongues, or dried hog-neat, 1s. 3d. and for every hundred weight of salted butter 4d. and so in proportion for any greater or lesser quantity: These duties to be paid before landing, under pain of forfeiture and 10s. penalty for every barrel; and no drawback to be allowed upon exportation. And the act concludes with two extraordinary clauses, by which it is declared, that nothing therein contained shall authorize any such free importation unless when the price of the best ox beef in Smithfield market shall exceed 3d per pound for the four quarters, and the prices of the best pieces of such beef shall exceed 4d. per pound at Leadenhall market; and unless the price of the best pork shall exceed 4d per pound, the best bacon 1l. per pound, and of the best butter 1l. per. pound, at Leadenhall market; and farther that no order or permission for the importation of butter from Ireland shall be given, till after the 1st of June, 1764.

These extraordinary clauses the first promoters of the bill were, we may suppose, obliged to add, in order to obtain the consent of a majority for the bill being passed into a law. But considering how much it is the interest of the country, May, 1765.

of every trading manufacturing country, and of every part of such a country, to have the necessaries of life retailed at a cheaper rate than such necessaries can be retailed among any of their foreign rivals in trade and manufactures, it is surprising, how any number of gentlemen in this island can be so blind to their own interest, at least the interest of their posterity, as to oppose the free importation of such necessaries from Ireland, or any other part of the British dominions. The expence of transportation must always be an advantage in favour of the province, or county, itself, where the corn, or any other sort of merchandize, is produced or manufactured, and it is the only advantage they ought to be allowed, in a competition between one part of the British dominions and any other: every other advantage tends towards a provincial monopoly, which no wise government will encourage. I know that for all such oppositions a regard for our farmers is pretended, as they could not, it is said, support their families and pay their rents, if they did not sell the produce of their farms at a reasonable price, meaning a high price; but does not every man of common understanding see, that this regard is not for the farmers themselves or their families, but for the high rents they pay to their landlords; for whilst they pay those high rents to which most of our lands have been raised since the bounty upon the exportation of corn was first granted, it is very true, that they cannot support their families, unless, they can get a higher price for every produce of their farm than it ought ever to be sold at. Six shillings a bushel for wheat, and in proportion for all other grain, is a much higher price than such an indispensable necessary of life ought ever to be suffered to rise to, when it is possible to prevent it; yet we give a bounty for exporting it when it sells at or under that price, beside freeing it from the poundage duty. When this bounty was first granted, I suspect, we were a little too much under the influence of Dutch councils; for they have little or no corn of their own; and it was much easier for them to



have corn from England than from Dantzick. Besides, it was very much their interest to raise the price of all sorts of labour in England, as we were their most dangerous rivals in every sort of manufacture. And after our landholders had by means of this bounty raised their rents so high, I do not at all wonder at its being found difficult to prevail with them to part with it, or to return to our maxim in the beginning of the reign of Charles the first, which was not to allow of any exportation of corn, if wheat sold for above 32s. a quarter, and other grain in proportion, as appears by the act 3 Charles 1. chap. 4. sect. 24. and even when at or below that price the exporter, instead of having a bounty, was to pay a poundage duty of 2s. per quarter for wheat, and 16d. for other grain.

[To be continued in our next.]

#### A Batchelor's Will.

**I** W. N. of D. in the county of S. batchelor, being sound both in body and mind, but apprehensive I shall shortly quit this vain and forlorn estate of celibacy; which I hope to exchange for a more comfortable and happy one, through the aid and indulgence of a kind and virtuous helpmeet; do make and ordain this my last will and testament, in manner and form following:

**IMPRIMIS.** I give and bequeath, to my good friend, Mr. W. M. all my manor of *Long-Delay*: consisting and being made up of the several farms and messuages, called, or known, by the names of *Doubts, Fears, Bashfulness, Irresolution, Uncertainty, Fickleness, Obstinacy, &c. &c. &c.* being, for the most part, waste and barren ground, and much overgrown with briars, thorns, and thistles; but capable, by proper management, of great cultivation and improvement.

**ITEM.** I give and bequeath unto my good friend, Mr. J. A. my dwelling-house and courtlage; called by the name of *Vain-Hopes*: situate, lying, and being, in *High-street*, in the town of *Castle-building*, in the county of *Imagination*: rising to the height of seven stories. Having a fair garden and prospect before it, and a large number of windows in the front; but without

any out-let behind; nor having any kitchens, cellars, or other conveniences, of a social nature, belonging to it: to have, and to hold, the said dwelling-house, until the day of his marriage.—If he shall think proper to keep it so long.

**ITEM.** I give and bequeath to my good friend, Mr. W. R. all my woodland, called and known by the name of *Ambiguity*: which is well planted with *pun-trees, conundrums, quirks, and quibbles*; together with several impenetrable *brakes* and *thickets*, of dark unintelligible *incomprehensibilities*.

And, lastly, I give and bequeath all the rest of my batchelor-goods and effects, consisting of a large treasure of *whims, fancies, megrims, freaks, reveries, schemes, projects, and designs, &c.* to my aforesaid good friend, Mr. J. A. whom I constitute and appoint sole executor of this my last will and testament—only desiring and requesting of him, that he would put a fancy, or two, into the heads of such old batchelors of his acquaintance, as he shall think proper:—As also, that he writes, and pronounces, an epithalamium on this happy occasion; in order that this my departure, into the blessed regions of matrimony, may be decently celebrated.

And as I apprehend I shall have no more occasion for the legacies above disposed of: so it is my true intent and meaning, that my said legatees should not consider them as favours and obligations, conferred on them: as it is also my farther sincere will and desire, that they do not hoard them up, or continue to make a long and unprofitable use of them; but that they should endeavour to put them off as soon as possible; to the end, that they may be the better fitted, and disposed, to follow me, into that happy state, into which I am now about to enter.

Executed at my mansion of *Vain-Hopes* aforesaid, this 20th day of March, A. D. 1765.

W. N. L. S.

Signed, sealed, and delivered, by the above-written testator, in the presence of us,

MARMADUKE MATRIMONY,  
WILLIAM WEDLOCK,  
FANNY FORWARDLY.

A Let-



1765.

A Letter to a Clergyman on the Subject of  
an Intermediate State, continued from  
p. 165.

THE former is a parable of the rich man and Lazarus, which I think is generally allowed to be built on the notions, the Jews of our Saviour's time had entertained of a *final* state not of an *intermediate* one. Their great ambition was to be with *Abraham* and the fathers, to whom the promises had been made, but not fulfilled while they were upon earth. From the idea they had, that God was a God of truth, they justly concluded that the promises would be made good to them in a future state. Therefore amongst these Jews, *Abraham's bosom* was an expression by which they described the highest degree of felicity, and by the *torments of hell* they understood the utmost misery. Therefore as these expressions can only suit a *final* state, I imagine they are on that account rather stronger than you would choose in describing an *intermediate* one. Besides, to reward and punish, and that in the amplest manner, before judgment is passed, is altogether irreconcilable with the account which our Lord himself has given us of that awful tribunal, before which the whole earth shall appear at the last day, and not till the last day, to receive according to their works.

You say indeed that "rewards and punishments properly so called do not take place till the last day, and what is experienced in an intermediate state is only a foretaste of them." If this be the case, I would advise you, upon your own principles, to exclude out of your descriptions of this state such expressions as *Abraham's bosom* and the *torments of hell*, lest you should prove too much, and be found fapping the foundations of a future judgment, whilst you are doing nothing better, than rebuilding and enlarging, an old house for the papists: For less than purgatory you cannot mean, and I am unwilling for your own sake to suppose you to mean more, when you say this parable is "a proof of a soul doomed to hell immediately upon the death of the body." If the torments of hell are only a foretaste, I do not know what part of the scripture you will  
May, 1765,

refer us to, for what is to be felt afterwards. Besides, as you will not admit *body* into your intermediate state, but seem determined to make it a colony of *souls* only, it happens to be a little unlucky, that you should have recourse to a parable, for a proof that such a state does really exist, in which parable mention is made of fingers and tongues, of fire and water, and such things as a colony of souls, if we believe what poets, and conjurers tell us, could have no occasion for. Nor is this parable any better proof of a *foretaste of rewards and punishments properly so called*, since there is mention made in it of a gulf that separates the righteous from the wicked, and renders their respective abodes for ever unalterable, and consequently a future judgment for ever impossible.

But as this passage is not any thing more than a mere parable, we cannot conclude any thing from it but the truth of the doctrine our Lord meant to inculcate; viz. a future state of retribution, and the necessity of repentance and amendment of life; that the law and the prophets, during the Jewish dispensation, himself and his apostles, in the christian dispensation, were full evidences of the will of God, and every way sufficient for the instruction and moral government of man.

As to the other text (Luke xii, 4, 5.) on which you still lay a greater stress, and call it a "clencher," I take the sense of it to be, "fear not them who are permitted for wise purposes, in this state of trial, to do no more than to hurt your interests in this life; but fear him in whose disposal is the whole of your being, both your present and everlasting interests." If this is the sense of this passage, and whether it is, I once more beg leave to refer you to *Dr. Law's Appendix*, where all or most of the texts from the beginning of Genesis to the end of the Revelation which have the words *soul* or *spirit* are faithfully collated; but I say, if this is the sense of this passage, what it has to do with *soul* and *body* considered as distinct beings, I own to you I cannot find out. Nor indeed any thing at all that we have to do with them in that light. It is both together that make up the man; and would we content our-  
G g 2 selves



selves with the account which the scriptures have given of him, without wiredrawing a few texts here and there, to suit them to the notions of *Plato* or *Tully*, we should not have been so well acquainted with the nature of the *soul*, as to talk of it, as that it is an "immaterial, active and percipient being, that it's immateriality is a certain proof of it's immortality; but that if it once cease to think and act, it must cease to be;" and much more learned jargon, which no doubt is very easy and intelligible to those who are *wise above what is written*. Whereas men of plain understandings are tempted to believe, that if *Plato* or *Tully* had lived in the sunshine of the gospel, they would not have gone on puzzling and perplexing themselves with mere conjectures about the *nature of the soul*, but would have contented themselves with the account the scriptures have given of the *nature of the man*; and to every inquirer about the manner of his future existence, would have answered, with *St. Paul*, who was no stranger to their uncertain reasonings, *thou fool, that which thou sowest is not quickened except it die*.

Besides, where is the impiety in supposing, (if we must suppose at all) that some part of our future happiness may consist in seeing many difficulties cleared up, which we cannot at present comprehend? Shall we not adore the wisdom of God in revealing to us just so much of the grand scheme of our salvation, as is suitable to our capacities, and makes us happy in the hopes of knowing the whole, when we *shall not see through a glass darkly, but shall know as we are known*? Nor let me be thought to trifle on so serious a subject, if I venture to say that we shall then perhaps see as much reason to adore the wisdom and goodness of providence in having appointed for us a good sound sleep, when the bustle of this scene is over, as we have at present for a comfortable nap, every night, after the labour and fatigue of the day.

But this you say will "hurt vulgar minds, as it seems to set rewards and punishments at too great a distance, and is therefore a dangerous doctrine, even tho' it should be true." May I without offence, desire, you

to look back to the reformation. Was not this doughty argument of your's the very same that *Gardner* bishop of Winchester made use of, when he lifted up his hands, and said, "all would be ruined and undone, if any thing was preached to the common people but what they had been accustomed to." So that if this argument of your's had prevailed, we might to this day have been mumbling *ave maria's*, our understandings must still have been shackled to tricks and imposture, we should not have known the truth, nor have been made free. If we are persuaded of a truth, it is certainly our business to preach it, or, however, never to disguise it, on account of any consequences that we may apprehend. And I do not know that the doctrine I am now an advocate for, is a "departing from the doctrine of the church of England," or affords any just cause why the man who espouses it should be branded with the odious names of Socinian, heretic, &c.

But lest I should be mistaken I beg leave to refer you to a small tract lately come out, entitled, *A short historical view of the controversy concerning an intermediate state and the separate existence of the soul between death and the general resurrection, deduced from the beginning of the protestant reformation to the present times*. In this tract you will see the fate and fortunes of this "novel opinion" as you call it, for upwards of three hundred and thirty years, and will also be able to judge whether ever the church of England in all that time hath *ex cathedra* declared her opinion about it. So that the charge of heresy is not so well founded as you seem to think. For as the author of this tract says in his prefatory discourse, "It is not *unfair* but *inhuman* for one sett of members of the church to brand another with heresy, merely for holding the negative side of this question. It is indeed to exceed in bitterness the gall of popery itself; the more sensible and reasonable men of the communion speaking with great contempt and indignation of those who impute heresy to their adversaries, on points which are not decided by the church. And were they who are branded by the name of *soul-sleepers*,



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posed to seek reprisals upon the orthodox, what depredations might they not make, by comparing some of their received opinions with the corresponding articles of the church, which they have solemnly subscribed more than once, and which are still standing in full authority to confront them." But to return and consider the danger upon apprehend to vulgar minds from this doctrine seeming to set rewards and punishments at too great a distance. Vulgar indeed they must be, who do not see, that, if this doctrine is true, the moment of our death, and that of our resurrection must be coincident. It is then by the doctrine of an intermediate state, that sentence against an evil work appears to be delayed. This, therefore, is the dangerous doctrine, and not that which teacheth that after this state of trial is over, we shall be laid in the dust to make room for others, till each individual has had his turn upon earth; and that all of us in the morning of the resurrection shall be awakened from the bed of death, and be as conscious that we are the same persons, as he that awakes in this morning is, that he is the same man that went to bed at night; nor in that case can the present scene of things appear at a greater distance to the one, than the business of yesterday does to day to the other.

Therefore without inquiring *how* these things can be, *how we shall be raised up*, or in what manner we shall exist, let us sit down satisfied with the account, which the author of our nature in his *written word* hath seen fit to give us. We may rest assured that as much is revealed as is necessary for us to know; and we may safely trust him, with whom *our life is hid*, and *our souls laid up against the day of the Lord*.— I am, &c.

Yorkshire, March 19, 1765.

To the AUTHOR of the LONDON MAGAZINE.

SIR,

If you approve of my attempt to explain the first ode of Horace, and the subsequent remarks, you will, by inserting them in your valuable Magazine, greatly oblige, Sir,

Your constant reader, S. C.

O D E I. *Dedicatio Operum.*

ARGUMENTUM.

CLARUM Mæcenatis ortum Horatius celebrat, & beneficia in eum collata. Suo, ut cuique mos est, obsequitur studio, & poetæ lyrici famam quærit. Ei favent Musæ; assequetur igitur quod sperat, si Mæcenas, poeta optimus, hæc approbet opuscula, contraria hominum studia quam puchre depingit! juxta se posita quam mire hæc elucent! Nunquam mutantur, quamvis non semper placeant.

Trahit sua quemque voluptas.

O Mæcenas, edite atavis regibus [*regiis majoribus*] Etruriæ\*, O & meum præsidium & dulce decus: *Nonnulli* sunt, quos collegisse Olympium pulverem curriculo juvat, metaque evitata fervidis rotis, nobilisque palma, evehit dominos terrarum ad Deos. *Juvat* hunc, si turba mobilium quitium certat tollere *eum* tergeminiis honoribus; *juvat* illum, si condidit proprio horreo quicquid verritur de Lybici areis. Nunquam dimoveas Attalicis conditionibus *alium* gaudentem findere patrios agros sarculo, ut pavidus nauta secet Myrtoum mare Cypria trabe. Mercator metuens Africum luctantem Icaris fluctibus laudat otium & rura sui oppidi: mox reficit quas rates, indocilis pati pauperiem. *Alius* est, qui nec spernit pocula veteris Massici *vini*, nec demere partem de solido die, nunc stratus membra sub viridi arbuto, nunc ad lene caput sacrae aquæ. Castra, & sonitus tubæ permistus lituo, bellaque detestata matribus, juvant multos. Venator inamemor teneræ conjugis manet sub frigido Jove [*aere*]: seu cerva visa est fidelibus catulis, seu Marsus aper rupit teretes plagas. Ederæ, præmia doctorum frontium, miscent Te superis Dis; Gelidum nemus, levesque chori nympharum cum Satyris secernunt me populo; se † [*cum*] neque Euterpe cohibet tibus, nec Polyphymnia refugit tendere Lesboum barbiton. Quod si tu inseres me Lyricis vatibus, feriam fidera sublimi vertice.

O D E II.

THE poet here, as Sanadon and Francis judiciously observe, compliments his patron Mæcenas, by repeating his advice to Augustus, viz, "That it was against the interest of

\* Mæcenas eques Etrusco de sanguine regum. Propert.

† Si hic non dubitantis est, sed ratiocinantis. Seeing that.

the



the public for him at that time to resign his authority." For though a sufficient revenge was taken for the murder of Cæsar, and Jupiter allowed of no more, yet his assistance was still necessary to support the commonwealth, prevent civil wars, and humble foreign enemies. This sense is made out, and the connection plainly appears, if we read the following stanza with a note of interrogation after each of its members.

*Audiet cives acuisse ferrum,  
Quo graves Persæ melius perirent ?  
Audiet pugnas, vitio parentum  
rara, juventus ?*

That is, "Shall our youth, already too much thinned by civil wars, engage in any more, and not rather employ their arms in taking a just revenge upon their common enemies ?

None can serve us so effectually as you, who, like another Mercury, are the favourite of all parties."

*Superis Deorum gratus & imis.*

See Francis.

As our punctuation is a modern invention, this liberty perhaps will not appear unjustifiable.

#### EPODE V. L. V.

*V. 87. Venena, (magnum fas nefasque!)  
non valent*

*Convertere humanam vicem.*

"Magic poisons (great is the force of right and wrong!) are not able to alter the lot of mankind."

Bentley's conjecture is too bold and inelegant.

*Venena magica fas nefasque non valent,  
Non vertere humanam vicem.*

Even Francis, though perhaps better acquainted with his master than any of the moderns, yet supplies words, in his translation of this passage, in such a manner, as might turn any expression to any meaning. Besides, Horace was too good a moralist to imagine that right and wrong were at any time, in any world, arbitrary things.

*Narrative of a Dream and Vision: With  
Queries relative to them.*

THE scene of the dream, in question (which is the leading part of this narrative) was a town in Devonshire: Where the underwritten (then a student, at an academy there) being a-bed, and a-sleep, dreamt, that he was going to London: but having, parents living in Gloucester-

shire, at about a hundred miles distance, he thought with himself, that he would take their house in his way to the metropolis—He sat out, accordingly, in imagination, on his journey; and, arriving at his father's house, he first attempted to go in at the fore door; but, finding it fast, he then went round to the back door of the house, where he gained an easy admission. Finding the Family a-bed, he made the best of his way to the apartment, where his father and mother lay. When he had entered the room, he first went to the side of the bed, where his father was; whom he found asleep: on which, without disturbing him, he went round to the other side of the bed, where he found his mother, as he apprehended, broad awake: to whom, he addressed himself, in these words: "Mother! I am going a long journey, and am come to bid you good b'w'ye." On which, she answered in a fright, as follows: "O dear son, thee art dead!" Immediately on which, the undersigned awoke; and took no farther notice of the affair, than he would have done of any other ordinary dream.—But, in a few days, that is, as soon as the post could possibly reach him, he received a letter, from his father, informing him, that his mother had heard him such a night, trying the doors of the house: And, after opening the back door, and coming up stairs, making his approach to her bed side (she being then broad awake) and addressing her syllabically in the manner, above related: "Mother! I am going a long journey; and am come to bid you good b'w'ye." On which, he added, That, she had replied, in the precise manner; above given, "O dear son, thee art dead!" —That she had awaked him, and given him this relation at the very time it happened; and insisted, that it was no dream; for that she was as broad awake, at the time the above view of things presented itself to her, as she was at that instant, when she was relating it to him."

Such is the son's dream; and such the vision of the mother: This latter being a kind of counterpart to the former—On which, however, nothing extraordinary turned up, on either side.

JOSEPHUS.  
THE



THE queries, arising from the above premises, appear to be these:

First, how the phaenomenon in view is to be accounted for? and, again, is there any thing to be learned, or inferred, from the above affair? And, if there is, what are the lessons of instruction, found arising out of it?

As to the former of these inquiries: How the phaenomenon in view is to be accounted for?—It is confessedly beyond this writer's skill to offer at any thing like a tolerable solution of this query. That the son should dream such a dream, as above related, is not a whit more wonderful, than what is found coming out in a hundred instances of dreams, that occur every day—But, that the mother, just at the same precise instant of time (as there is the highest reason to believe) should not dream [though that had certainly been a good deal extraordinary] but see, her son's dreams acted over again, with so much exactitude, in vision, as she peremptorily insists, to this hour, she did (and she is a woman of undoubted veracity)—Here lies the great wonder! this the chief difficulty!

Secondly. Is there any thing to be learned, or inferred, from this affair? And, If there is, what are the lessons of instruction, found arising out of it?

Had any thing of moment happened, to either party in correspondence with the above dream and vision (particularly, had the son really died, in a little time after) it might have been considered, as nothing less than a divine premonition of that awful event. But, as neither that, nor any thing of consequence ensued, that had the least relation to the dream, or vision now before us; it must certainly be overcharging things, to suppose, that there could be any thing of a supernatural divine interposition in the affair. Since the whole began, it appears, in an illusion, an imaginary journey of the son; and ended, we find, in a misapprehension, on the part of the mother, in the presumed death of the traveller, who is yet alive, though the affair is now of some years standing.

It would be a satisfaction, however, to have the sense of any ingenious and learned persons on this odd affair (who may think it worth their while to enter into it) under the above

two articles of inquiry—As also, to know, whether any of your correspondents can refer to any thing similar to the above relation; either from their own knowledge, or the testimony of any person, or author, of credit.

JOANNES.

*Remarks on some curious particulars relating to the animal Oeconomy.*

THE illustrious Dr. Willis, in his fifteenth chapter on the brain, lays it down as a certain proposition, that the brain being two-fold, that before called Cerebrum, and the other behind Cerebellum, are very different in use, as well as situation and structure, from each other. These two bodies, both inclosed within the skull, send out from their inward substance several pair of nerves serving two separate uses: those of the Cerebrum for voluntary, and those from the Cerebellum for involuntary actions: wherefore the first kind are distributed among the muscles for manifest, the second sort are sent to the bones and membranes, for insensible motion; but which last are regulated by the mind too as well as the first, as Dr. Porterfield, who has handled this subject with great perspicuity, has, in the Edinburgh Medical Essays, sufficiently shewn.

I am sensible even this assertion, as pretty and natural as it is, is denied by some, who look upon it as no more than mere hypothesis; but I must believe Dr. Willis before them, and think the two following remarks sufficiently confirm the same, and heartily wish there was much less contradiction in physic than daily there is, which alone is enough to discourage students in medicine, and confound, or puzzle, young beginners.

As a means to quash which hurtful liberty, I wish some able pens would undertake to compose a book of blunders, and therein point out the errors and oversights of every author: I believe but very few writers would escape castigation; and doubt not but such a work would soon swell into a very large volume. But to the purpose in hand:

In extraordinary breathing, in singing or speaking, and other accidents, it is very requisite and necessary,

ry,



ry, that the motion of the diaphragma, or midriff, should depend upon our will, sometimes, as well as be spontaneous, when we are asleep, and at other times insensible of its motion. To which good end, wise nature has bestowed two singular nerves upon it, and they issuing out of the nerves of the neck too (as they themselves do from the spinal marrow) and therefore do belong to those that are subject to the will; and so you see how we can move the midriff when we like, just as we voluntarily do any other muscle of the body.

Yet as it is no less necessary that the great and repeated work of respiration should be continually carried on, even whilst we are asleep, or inattentive to it when awake, from the mind being every minute taken up about new matters, wherefore it could not possibly attend to both: strange indeed! two other nerves, opposite to the former, are also communicated to our midriff, which do every moment continue the motion thereof without our concurrence, and often without our sense, or notice of it; as in time of inattention, sleep, and several diseases of the head.

For this reason these two last sort of nerves do not arise from the pith, or any part of it, whence the former did, but take their beginning from the intercostal nerves (improperly so called) which spring from the fifth and sixth pairs of nerves, that arise out of the processus annularis in the skull; the first from its forepart, being the biggest pair of the brain; and the second from the sides thereof. It is a small nerve which passes straight through the foramen lacerum, and is wholly spent on the musculus abduceris. But a little before it enters the orbit of the eye, it casts back a branch which alone makes the root of what is commonly called the intercostal nerve, which, as it passes along, serves the internal part, and gives and receives nerves by way of communication all the way down to the very rump.

A like divine mechanism is observed also, besides other parts, in the intestinum rectum, or strait gut. This last and lowest intestine requires one motion too, spontaneous, and independent of our will, in order gradually and insensibly to bring forward

its contents to be duly expelled the body, for which purpose it receives nerves from the same intercostal, which serve to perpetuate the peristaltic, or worm-like motion, or working of the guts, without our knowledge or even consent, whether sleeping or waking; yet, besides this private and insensible motion, it requires also another, or second sort of motion, which is sudden, manifest, and voluntary, in order to be exerted with greater force at the time of the discharge, when there is most call for it.

The words of that accurate anatomist Verheyen are very remarkable upon this occasion. "The intestines," says he, have, among others, their nerves of the great plexus nervosus in the mesentery, and all of them are serviceable to the motions performed without our will (*functiones involuntariae*). But the intestinum rectum, and probably also that part of the gut that is immediately joining to it, has other nerves from the lower part of the medulla spinalis, by the help of which the discharges of the belly are performed according to, and in consequence of, our will.

The other two cases singular in the animal oeconomy, and a plain demonstration of the existence, wisdom, power, and goodness of a Deity, are manifest in the wonderful design and mechanism of the ears and eyes of infants.

The four little auditory bones within the tympanum, called, the hammer, anvil, orbicular bone, and stirrup, and those canals also, which compose the labyrinth, are of the very same size in a little child, as in a grown man; as in a babe, as in a senior of above a hundred years old: whereas all the other bones do grow with the body. The reason for which is, that sound to both may be always the same; should the organs of hearing alter and growing bigger, the voice of children themselves, of their parents, and other sounds already known to infants would, by the growth of these bones and labyrinthal tubes, become strange and uncouth to them, and so occasion many mistakes and much confusion.

This curious contrivance still further shews the original design of the Almighty Architect, since where it is necessary all these things should



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main in the same state in a babe as in a grown person, the same thing does accordingly happen; so on the other hand, when any alteration is necessary, that happens also.

Thus in an adult, or grown person, it is necessary that the auditory tube, or outward passage, leading into the cavity of the ear, should be wholly open to the membrane of the drum expanded at the interior end thereof; and the membrane of the drum itself be dry, and not too lax or flabby; but if that very state should happen in the same manner in infants, that fluid with which the foetus is encompassed in the amnion membrane, before birth, would enter, and render the fine thin membrane of the drum of the ear too soft and flabby to be of future use to them for right hearing.

Whence it is, as anatomists observe, that the auditory passage in new born children is narrower, and stopped by another kind of matter, insomuch that the humidity of the matrix cannot approach it; which stopping matter is found to disappear of itself in a few days after the birth, to accustom the babes by degrees to the impression of the air upon the said fine, thin, tense, and elastic membrane of the tympanum, and consequently to the sense of hearing, of which they are deprived even after their birth, so long as this obstruction lasts in the auditory tube.

But as if this provision was not security enough to the tympanum, and auricular bones, from suffering any damage from the introition of the maternal fluid the foetus swims in, nature has strongly guarded those curious parts by placing a vascular membrane at the farther end of the meatus auditorius, which covers and defends that other of the tympanum, and is easily separated from it, as being softer, more pulpy, and thick; when the infant advances towards the adult state, this secondary membrane is fed less and less with blood, and gradually grows dry, and decays, nature now having no more need of the same.

A like provision is appointed to preserve the other organ of sight too, (beside many other particulars attending the eye) wherein surely the finger of God plainly appears in the work.

May, 1763.

As all the several limbs of a human body proceeding originally from a stem, as the primordium of its existence, do from childhood to manhood keep continually growing proportionably greater every day, yet, what is very admirable, that little lens, called the crystalline humour, near the middle of the eye, grows not. Forasmuch as our regular sight depends upon the bulk, and figure of this transparent body, it does, without growing and increasing, always preserve the same size and form both in men and in babes, nay in the very foetus too, before born.

Another very remarkable circumstance, among many, attending this optical instrument is as to its substance consisting of two very different degrees of solidity, for though the crystalline humour be all very solid, in respect of the other humours of the eye, yet it is not all throughout of the same consistence, being externally like a thick jelly, but internally, towards its centre, of a consistence equal to that of hard sewet. This external soft part of the crystalline is reckoned to be about the third of its whole bulk. The reason of which wonderful mechanism is this: To render the refraction of all the rays so proportionably to each other, as that, though refracted at different distances from the centre they may yet all concur at last in one point, to form the regular distinct picture of the object on the back of the eye; for certain it is, that the rays of light, which fall upon the extremities of the crystalline lens by reason of their greater obliquity, must needs be more refracted than those which fall upon its middle, near its axis, whereby they will be made to meet at different distances behind the crystalline humour, these towards its extremity nearer, and those near its axis at a greater distance; so that without this provision it was impossible for them all to be exactly united on the retina for distinct vision; wherefore toward the center, this animal lens is made more dense, and solid, like a piece of tough sewet, that the rays of light which fall on the crystalline near its axis, may, in passing this nucleus, have their refraction encreased, and by that means may be made to converge, and meet at the same point.

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The next remarkable is its greatest convexity being on the posterior, and not interior surface, as one would rather expect, and all wisely contrived for the same regular refraction of the rays of light, in their different incidence, for as the rays suffered refraction twice already before they passed out at the posterior surface of this lens, by the convexity of the cornea as well as the first crystalline surface, had not the convexity of the posterior surface of this lens exceeded that of the anterior, the rays could not have met in a proper focus at last. The vitreous humours adding nothing to the refraction, only serving to fill up the vacancy between the crystalline lens, and back of the eye, and keeping it at a proper distance therefrom for distinct vision.

But besides all these, and many more curious optical contrivances, it is worth noticing here, that lately a new membrane also has been discovered, both by Wachendorf and Haller, (called the pupillary membrane :) It is black having its anterior lamina a continuation of the iris, the posterior an inspissation of a dark coloured juice, which becomes visible when its vessels are injected. It is all over bespread with minute vascular ramifications, resembling the branches of vegetables.

Thus we see there is a proper membrane in a foetus destined for a curtain or covering to the pupil too, as was for the tympanum, and which altho' vascular was in time to be abolished, when at some weeks after birth there was no farther need of it. Thus in adults the curtain of the eye wasted away; for there are not, as doubtless there ought not to be the least remains of it, to obstruct the entry of the rays of light into the cornea, when the eye is become strong enough and fitted itself for their admittance.

Hence we may conclude the foetus cannot see when first born, as it would be altogether needless, and hurtful to the tender eye to act so soon; nor are the eyes of infants at once properly disposed to receive the luminous rays, but by degrees. It is therefore probable that this pupillary membrane burst asunder at first, and, through

its suppleness, is dissolved in the aqueous humour, where its vessels finally give way, and so it comes soon entirely to disappear. Hence it follows, that new-born infants can see nothing at all at their first entrance into this world, but are as blind as puppies, though after a quite different manner. It is several days, if not weeks, before the approach of a candle, or offer of some injury, can make them wink: so that in which ever sense you understand the poet Virgil, whether the parents smiling upon the new born babe, or that upon them as ominous of good luck, we know now the last cannot be done, because the babe is blind when it first makes its appearance abroad, and cannot distinguish faces for a long time after it is born.

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*Nec Deus hunc mensa, Dea nec dignata cubili est.*

Lastly, as to the date, or age, of this supernatural mechanism, when first formed, and how long it has existed, I think no man, who is not highly conceited, or very much prejudiced, and knows any thing of nature and philosophy, can so much as imagine, that any animal, how abject soever, can be produced by mere mechanism, without an active immaterial cause. There is nothing in the animal machine, but an infinity of branching and winding vessels replete with fluids of different natures, going the same perpetual round, which of themselves are no more capable of producing the wonderful fabrick of another animal than a thing is of making itself, or a mountain producing a whale.

Besides in the generation of an animal there is a necessity that the head, heart, nerves, arteries, and veins, should be all formed at the same time, which simultaneous combination can never be done by the mere motion of any fluid, what way soever moved. For, first, the heart cannot move unless animal spirits, or some influence be sent from the head through the nerves into it. The animal spirits cannot be derived into the heart, unless the blood be squeezed by the heart through the arteries into the brain, so that it is evident that the head and heart, the arteries, veins, and nerves must all be formed at one and the same



time and not successively, and by piecemeals, as Dr. Woodward, in his New State of Physic, and others, have strangely held. But this is altogether impossible, for no motion of any fluid, or fluids, howsoever disposed, can form all these at the same instant, and we know all internal mechanical actions of animals are performed by the force of their circulating fluids. And this is the opinion of the learned Dr. Pitcairn, Dr. Cheyne, and Dr. Porterfield of Edinburgh, from whose joint arguments it is very evident, that an animal cannot be produced mechanically. This, as they observe, is too hard a problem to be solved from so few data, as matter and motion; and it is doing penance to read the wretched accounts of the wisest and most learned physicians and philosophers on this head.

Read, says the last mentioned doctor, but Des Cartes, who, by a bold, not to say impious, attempt, was the first, since Prometheus and Democritus's days, who endeavoured to make an animal. Read but Des Cartes and you will see how in every step he contradicts the known laws of motion, and indeed the manner after which he will have them generated, is as much above the power, and beyond the laws of mechanism, as the true and genuine manner and method of their production is.

Seeing then that the formation of animals does not depend on mechanism, but on the powerful influence and operation of some immaterial cause; what, or who, can this be, but God himself, and none other; and that at the first creation too, when he formed all animals at once? What did it to the Almighty to lay them aside for five or six thousand years, more or less, till he is pleased, in his own good time, they should in their proper turn successively appear, come down, and act their part upon this lower stage. To use Virgil's words, though in another sense:

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"A fresh race flows from the air,"

This sublime manner of generation overthrows the common notion of propagation, from a fancied mutual commixture of genital fluids of male and female. That a fortuitous association of particles of matter should

ever run together and unite so as to assume the form of an organised animal body, is to me, and many, a monstrous absurdity. They who can admit this paradox, surely will not find any absurdity in receiving the notion of material intelligence: there being fewer data for the former opinion, than arguments favourable to the latter.—I doubt Mr. Buffon's molleculæ are as unfit for the office as the former, but that the most philosophical and truest method to account for our first being is, to deduce it from an original pre-existent stamen, existing in *parvo* from the very beginning, and then and there was the immediate workmanship, or fiat of the father of all flesh, and former of every animal body: "Thou sendest forth thy spirit, and they are created: and thou renewest the face of the earth." Psalm civ. 30.

But as we have already run out our allotted length, probably if agreeable, I may expatiate more upon this nice subject upon some other occasion: and thus you see I proffer something to procure pleasure to the sound, as well as ease to the sick.

From these few considerations alone, who would not willingly worship and obey such an infinite and gracious Being?

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seeing philosophy, as maintained at present, appears by the many squables about it, to be somewhat defective. But true philosophy or the knowledge of nature, cannot but be worthy the notice and esteem of every one.

I apprehend that our present philosophers build their systems too much on conjecture without duly considering the operations of nature, and looking upon what they call the primary qualities of body, as the objects of sense, and annexing to the objects of sense, the objects of intellect, and in placing the essence of mind, in thought, and non extension. Now I cannot conceive how thoughts, which are fluctuating, can be the essence of any permanent being, nor how there can be any existence where there is no extension; what is meant by saying things exist in modes of space and time I do not understand, and though I cannot perceive any extension in mind, yet at the same time I own one part of my conception of it, is its extension.

Sensations alone are perceivable, every thing else is only conceivable or to be imagined by us; sensations are affections or accidents of mind, and what are denominated the primary qualities of body, with its accidents, as motion, &c. can be only imagined and not perceived; we can perceive colour but not any extension it has; for this is a quality of body and only to be imagined; to say where the colour is, there is the extension, I take to be an error, for experience has taught us that the colour is in the mind; but surely no man ever supposed that the body, or its dimensions, which in part contributes to the sensation of colour, is there likewise; and those who think the images of things are in the mind, must certainly be greatly mistaken, nay contradict themselves, who do at the same time entertain an opinion that the mind is not extended. Now it is highly probable I own, that but few if any, will readily swallow what I have, and shall offer; indeed I cannot expect it without much chewing, it seems so contrary to the common notion of things; nay perhaps they will say to their senses; and therefore unless I demonstrate what I advance, they will give it no quarter. Ah! there's the rub; no one cares to believe without a demonstrative proof,

and the misfortune is, that no matter of fact will admit thereof; for it is only the productions of the brain that will allow of such proof, such as the science of geometry, &c. whose first principles have no existence but in the brain, as a point without any parts or extension, a line without breadth, and a superficies without thickness. Now these things when considered as parts of a solid, its all very well, and answers the purposes they are put to, without considering the extension of one, or the breadth or thickness of the others. So likewise it is pretty enough to demonstrate that the squares of the base and perpendicular are equal to the square of the hypotenuse, and, which answers very well to many great purposes in life, and is deserving of credit, notwithstanding it has never been, nor can be demonstrated that there is any where in nature such a thing (though very like it) as a right angled triangle, except in a man's brains.

Now though I cannot take upon me to demonstrate all I advance, I do not see why it should hinder me from giving my opinion of things, even though I should be deemed a novelist thereby.

Motion and thought I take to be accidents or states, the one of body the other of mind; sensations I do not account as ideas, for this term only apply to thoughts, or thinking of our sensations after they have quitted the mind. Spirit I take to be known unto us only by inference from sensations, and a consciousness of its own operations, either of calling past sensations to remembrance, or aiding in exciting others by putting the organs in motion. That it is an extended being, with a power of actuating the body, with a capacity of perception, not of forms, but affections, a simple uncompounded being and therefore indivisible.—Body I take to be a compounded being, made up of indivisible particles of matter, that have figure, extension, and impenetrability amongst themselves.

The essence of things has been justly defined to be, what is necessary to a thing's being what it is; but this in a great measure, though altogether, is still a secret. One may say indeed, and it has been



that the essence of matter is extension and thereby deny any vacuum; but then this seem a partial account of its essence, or otherwise matter will be found to be both penetrable and impenetrable, and this is making every thing matter that is extended; but then matter must differ from itself, which would be only playing with words. Now I allow that extension seems in part the essence of all things, nor can I conceive the existence of any thing without it.—Others again have made thinking to be the essence of the soul; but this I apprehend can be only an accident thereof. Indeed the capacity to think may be in part essential to it, and so likewise in my opinion is extension. It has been thought that the mind cannot be extended because it is said, no two beings can exist in the same place. Now this strikes directly at the omnipresence of the Deity. But why cannot two beings exist in the same place? That being which is impenetrable to all others of the same kind or essence, may not be so to another kind; and so if they should be in the same place, here is a sufficient difference to distinguish them, so that the plea of such beings being indiscernable, cannot take place; not that I think there is any thing in the human mind, but its own properties and the accidents of sensations, together with the presence of the deity; for all the extension, figure, motion, solidity, &c. on which our thoughts and ideas are exercised are external to us; and I do not admit of any distinction between the extension, &c. of sight and touch, as most writers on the subject have supposed there is; for if there was one image in the mind, of what we are erroneously supposed to feel, and another similar to what we are as falsely supposed to see, one would imagine we should be sensible of the comparison betwixt them. Besides if the dimensions said to be felt were the same in the mind, as in the body felt, the man who made the Globes at the entrance of Greenwich hospital must have had a good round head of his own, to contain their real figures therein, besides little vacancy for the admission of the similar images of the sight.

All we see and feel is within our heads, and there is no light or heat

elsewhere, distance, and magnitude, are equally guess work, as well to the blind, as to him who sees; one has no more image of a statue in his mind by feeling, than the other by seeing; ask each of them after the operation, where the statue is, and they will direct you to the same place, (I do not mean to their heads) and describe it to you nearly of the same dimensions, which are both alike imaginary.

The images of things are no more in the eye that sees, than in the hand that feels, for if it were so, and the mind perceived these images there, surely it would judge one to be in each eye, and one in each hand, when we are supposed to see the same thing with both eyes, and feel it with both hands. It is highly probable, that all we see, feel, hear, smell and taste, is in one and the same place, and only distinguishable by the difference of sensation; so the same object said to be seen, if we had a hundred eyes would be judged of as one and the same, in respect to number and place; and the like with the other senses.

None of our sensations have any motion, nor are they any quality of body, for all qualities of body are ideal: I do not mean that they are mere ideas, but that all the knowledge we have of them is from imagination, and this knowledge we could not have if the things did not really exist. I am not unapprized of its being said that God might excite such ideas in us, though nobody existed with such qualities. I answer that our ideas (I do not mean our sensations) are our own act and deed, and not the Deity's, and therefore I conclude he must have made the things we have ideas of, or we could not frame them from our sensations. A man indeed may compound his ideas and thereby conjecture forms to exist which do not, nor ever did; but every simple idea, must be of something present or past, and if ideas are acts of the human mind, they cannot be the acts of the deity, for he cannot make his acts to be ours. If colour had never existed we could never have had an idea thereof (I must repeat it again, that I do not mean the sensation; for that might for ought I know have been God's act) and the same may be said of body.

It is a mistake I think of Dr. Berkeley's



ley's to suppose the idea of body might have been excited without the mediation of any; which I take to be owing to his supposing colour to be an idea, and erroneously supposing it to be seen under a form, or that the form and the colour make one picture in the mind. Now for ought I know the Deity might impress colour on the mind immediately, but then I apprehend we could not have assigned any form to it. But may be Berkley only tempted us, as Eve was of old, and would persuade us we should become as Gods perceiving bodies and their properties, for in him alone they exist and by him alone are perceived without any sensations; but it is by the mediation of these that we are taught to infer them. I suppose it a mistake to call our ideas, objects of, or in the mind, they are rather the exercise of the mind, annexed to our sensations, and it is these latter only in my opinion that are objects of the mind, as being alone what she perceives or is impressed on her, and the qualities of external things are the objects which the understanding is employed about.

On these principles no man can deny the reality of time and space, matter and spirit, a vacuum amongst matter, the indivisibility of spirit, and the primary elements of matter, the freedom of all sensible and intellectual beings, the folly of fate, and the impertinence of irreligion, without denying his thoughts and contradicting himself; but to attempt a strict demonstration of it, would be vain, for nothing will admit of that, but the existence of a first cause, and the relations of our ideas, all other facts must depend on evidence, probability, and a fair inference from sense and the consciousness we have of our own actions.

I am Sir, your's, &c.

*The Author of Christianity  
older than the Religion of Nature.*

To the AUTHOR of the LONDON  
MAGAZINE.

S I R,

I Have often wondered how the length of the Antediluvian year should have ever come to be disputed among those who have read the bible with due attention; because, the num-

ber of days in their month, and the number of months in their year are both, I think, plainly set forth in the 7th and 8th chapters of Genesis. We are there told; that Noah with his family, &c. entered into, that is to say shut themselves up in the Ark, on the 17th day of the 2d month of the year; that the waters prevailed upon the earth 150 days; and that on the 17th day of the 7th month, the ark rested on the mountains of Arrarat.

Now, if we reckon 30 days to a month, we shall find that, from the day of Noah's entering the ark, to the day of her resting on the mountains of Arrarat, was exactly 150 days, as follows:

Months	Days
2d	13
3d	30
4th	30
5th	30
6th	30
7th	17
Total	150

We are then told, that the waters decreased continually until the first day of the 10th month, which makes 73 days, as follows:

Months	Days
7th	13
8th	30
9th	30
Total	73

After this Noah waited 40 days, and on the 41st, that is to say, on the 11th day of the 11th month, he opened the window of the Ark, and sent forth a raven, for whose return he waited 7 days, but the raven never returned; therefore on the 19th day of the same month, he sent out a dove who finding no rest for her foot, returned presently; after which he stayed yet other 7 days, and on the 27th day of the same month he sent out the dove again, who returned in the evening with an olive leaf in her mouth. He then stayed yet other 7 days, and on the 5th day of the 12th month, he sent out the dove a third time, but she did not now return more. Let us then add all these days together as follows:

Now



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Months	Days
10th	30
11th	10
11th	8
11th	8
11th	4
12th	5
Total	65

We are then told, that on the first day of the first month of the next year, Noah being then in the 101st year of his age, he uncovered the ark, and looked, and behold, the face of the ground was dry: From hence we have, I think, good reason to presume that the 12th month was the last month of the year, and consequently, if to the former totals, we add the 25 remaining days of that month, and the 47 days of the first and second month of that year, we shall have the exact number of days of the antediluvian year as follows:

1st total	150
2d	73
3d	65
Residue of the 12th month	25
Days of the 1st and 2d month	47
Total	360

This seems, from these two chapters, to be the length of the antediluvian year. But we may suppose, that they added to the last or 12th month of every year five or six days, in order to make their year to begin always exactly at the autumnal equinox. There is nothing in either of these chapters to contradict such a supposition; and whether we can find an authority for it in any other part of the bible, or in any antient history, is what I shall leave to the learned in chronology to determine; for which purpose I have put this to be published, if you think proper, in your Magazine, as you will find less in trifles than any of the other Magazines, and I take this to be of some importance in chronology. I am

Your assured friend

Warwick, and constant reader,

May 10, 1765.

A. Y.

To the AUTHOR, &c.

SIR,

THERE is an observation made by the ingenious and sensible author, in his voyage to Senegal,

which deserves attention. Page 69. English edition.

He gives an account of a large kind of millet, called Guiar-natt, or Guinea corn: *Milium arundinaceum, subrotundo semine Sorgo nominatum.* C. B. Pin 26. It is the common food of the negroes and moors; the stalks are very large and compact, and full eight feet high, the juice of it is sweet and pleasant; and he adds, he does not at all doubt but the stalks of millet, prepared in the same manner as sugar canes, would afford a very proper juice for making sugar.

It is now almost forgot that the sugar cane came from Goa, was transplanted into the West Indies, and is an expensive and laborious culture. Whether this millet, which is the food of the country of Guinea, and in great plenty, might not be cultivated in the West Indies, or some of the new conquered islands, with less expense and trouble, and answer all the purposes of sugar, and be equally as good?

ANONYMOUS.

THE following extract, taken from a book lately published, intitled *The laws and policy of England, relating to trade*, deserves the consideration of every gentleman concerned in our legislature.

“ Having thus far taken notice, how the sale of our products may be enlarged by encouraging our exportations, agreeably to the principles above laid down, let us next examine how the returns may be made most beneficial, by regulating the importations: herein let it first be observed, that as the benefit of exports arises from sending out superfluous commodities, so the benefit of the imports must consist in bringing such as are wanted either through necessity or utility.

The first necessary, and consequently beneficial return we are to seek for, is that of foreign raw materials capable of being manufactured or improved; for since our soil doth not afford a variety sufficient to employ all our people, we are obliged to extend our dealings, by working up the materials raised in other climates, and thus engraft foreign stocks upon our trade, and enrich our own country.

try



try out of the produce of others: the same reason therefore that should induce us to take off all duties upon the exportation of our manufactures, ought to prevail with us to take off all duties upon the importation of the several materials of which they are composed: this rule, the great De Witt, in his political maxims, page 80, observes, is so agreeable to good policy and the prudence of former ages, that in Holland, they always remitted the duties upon the entry of English wool, foreign yarn, Turkey raw silk, &c. and, in pursuance of the same maxim, we have also taken off all duties upon hemp, flax, Spanish and Polonia wool, an exemption which is equally requisite to allow upon all other kinds of raw materials whatsoever, capable of being converted into a manufacture, and upon all those ingredients which are used towards mixing the materials, or finishing the manufacture to its proper gloss and colour; therefore, since to this effect, the statute of the 3th of Geo. I. cap 15, hath discharged all the customs upon every species of dying drugs, we have only to lament, that the same indulgence is not extended upon the importation of foreign soaps, oils, pot-ash, &c. for, as I observed in the first part, every tax thus laid upon any material or ingredient, necessary towards the composition of a manufacture, is a tax upon the manufacture itself, which must enhance the price, and obstruct the sale in every foreign market.

Besides bringing in these materials necessary towards the encrease and perfection of our manufactures, many other beneficial returns are to be made; some for our defence and protection, some for the support of health; and some to supply our other common conveniences; all which I cannot pretend so to enumerate, as to suggest what degree of encouragement ought to be allotted to every species: Therefore, we must only in general observe, that each of these commodities are to be favoured more or less in proportion as they are absolutely necessary or useful, or convenient: whatever, on the contrary, shall be introduced merely to indulge our luxury, must be admitted upon no other terms, than either as they come in exchange for our own products, or have a tendency

in the end to promote some other branch of commerce.

This author has many other very sensible and right observations; and very justly laments, that soaps, oils, pot-ash, &c. should continue subject to any duty; but to the honour of a late administration I must observe, that though these, and many other necessities for manufacture, were loaded with a new poundage duty by the act 21. Geo. 2. chap. 2. \* yet care was taken, in the year 1759, that no such necessary should be loaded with the new poundage duty then imposed by the act, 32 Geo. 2. Chap. 10.

I must, however, add, that this author seems still to be under some of the old prejudices that have too long prevailed in this country, especially as to that of our colonies interfering with us in our manufactures: Our colonies neither can, nor will attempt to interfere with us, whilst our manufactures can be sold at any foreign market; but if, by the dearth of labour, and the expence of living, in this country, our manufactures should rise to a much higher price than such manufactures can be made for in other parts of Europe, foreigners will not only interfere with us but exclude us from every foreign market, and if none of our manufactures could be sold at any foreign market, surely it would be better for us to have the markets supplied by our own colonies rather than by our foreign rivals, some of whom must often be our declared enemies.

*Remarks on Letter I. to the Author of The Principles of Christianity, &c. (in our last Vol. p. 623.)*

Rev. Sir,

I Had not the least intimation that you had commenced a public respondent, till a few days before your third letter made its appearance; I should, very probably, have interrupted you long before now. What is your real motive for undertaking to answer a book you seem not to understand, I know not. This however certain, your misrepresentations of meaning are so gross, that they scarce fail to be discovered by every attentive, and condemned by every candid reader.

In the front of your first letter

\* See before, p. 173.



asserted, "You are generally understood to deny that good works are at any rate, necessary to our salvation; and have indeed said as much in several parts of your writings." Before you enter on the proof of this, you think proper to bespeak the countenance of a party; of one not less considerable than the whole body of the clergy, and of every other friend to morality. "I am confirmed too that you are no friend to good works, any more than you are to your brethren the clergy, by a sermon of yours preached on the fast-day, 1756, which is chiefly spent in railing most devoutly at both. The crime for which you are so enraged against the clergy, is their care to enforce morality in their discourses; for so doing they are represented as the worst of men, sacrificing every thing to interest, and the favour of the great; and are painted in the blackest colours. But happy is it for them, that you have not expressed a keener enmity against them, than you have, in the same discourse, against morality." A heavy charge indeed; and which, if true, must effectually answer your purpose, by causing, every honest man to despise or pity the author of such a conduct. But how is this proved? Not a word is offered for that purpose. The whole proof of it rests upon the accuser's *ipse dixit*. Be pleased, sir, to look over that sermon again, and you will find that what you call "railing most devoutly," is not sent against the clergy, as a body of men; but against such only as betray their charge——*who run to orders as the means of subsistence——who hold the favour of God in subordination to the favour of man*. Will you appear an advocate for these, and declare that such a person's enmity (as mine) will do them no harm with any person of common sense and honesty." The crime for which you say I am so enraged against them, is not their care to enforce morality in their discourses, but their substituting morality in the place of the Redeemer's merits as the ground of our acceptance with God. Might not every clergyman to take notice of the insincerity of such persons? How else can he perform what he promised when he was ordained, that he would be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary May, 1765.

to God's word? If you, sir, had done your duty, you would have taken the same step twenty years ago. Besides, what you call *rage*, is only a tender and friendly expostulation, appealing to the effects of this doctrine for an hundred years past, as a proof it is not true—hinting at the uneasiness the reflection on such a conduct will bring with it, in our last moments, and the danger it presages to our future happiness.

In p. 18, 19, of that sermon are these words. "Ask the libertine on his sick bed, when the mists of passion are removed from his eyes, whether he can reflect with satisfaction upon his past life? Nay, whether that reflection is not more insupportable than all his sickness? Whether his conscience is not haunting him day and night, continually thundering in his ears this bitter sarcasm, What fruit have you of those things whereof you are now ashamed? The end of these things is death. If this is all that sin affords here, and its portion hereafter is eternal misery, what temptation should prevail with us to comply with it, if we must thereby part not only with an eternal happiness, but be doomed to eternal torments. Let us then be constantly upon our guard, that we be not betrayed by its fatal delusions. If we resist it, it will flee from us. It may, by our carelessness, surprize our passions, but can never reconcile itself to our reason."—Are these the passages, in that discourse, which express a *keen enmity against morality*, and by which you are confirmed the author is no friend to good works?" It is reckoned unlucky to stumble at the threshold. And therefore after this gross misrepresentation of facts, I apprehend the reader will not wonder at any thing that follows. The heavy charge being thus unanswerably proved in your way, *i. e.* by not attempting to prove it at all—After assuring me that you esteem what I have said a credit, and favouring me with a few *Christian epithets*, such as angry bigot, wicked falsifier, &c.—you enter upon the grand business.——"Methinks a religion, that does not require goodness of life, can be good for nothing." Agreed. Please to go on. "In the third of your discourses, last published, you thus argue, p. 30. "What an absurdity is it to say the death of Christ



Christ was a full, perfect, and sufficient sacrifice for the sins of the whole world, and yet that our works are necessary to our salvation." And again in p. 31. "Whosoever therefore would persuade you that you can be saved any other way then by faith only in Jesus Christ let his station in life be what it will, &c. &c.—in points of religion let no such man be trusted. You cannot indeed embrace his opinions, but at the peril of your eternal salvation." After this quotation you rise to strike the dreadful blow. "Well, sir, then the scripture must not be trusted, which tells us, that Jesus Christ is become the author of eternal salvation to them that *obey* him." Heb. v. 9. Most certainly. He will prove the author of salvation to none else. But is obedience the *ground or meritorious cause* of our eternal salvation? Such a position might be expected (to use your own words) from a passionate papist, but does not grace the pen of a clergyman of the church of England. How are we to *perform* an acceptable obedience? *Without faith it is impossible to please him.* Heb. xi. 6. And *by him all that believe are justified from all things.* Acts xiii. 39. Obedience therefore is not the *cause*, but an *effect* of our salvation. We do not obey, in order to *entitle us* to justification, but to prove among other things, that we are *already justified*. The meaning then of the apostle is, Christ is become the author of eternal salvation, to such as *prove* they trust to, or believe in him, by *obeying* his commands. And this may, perhaps, set you right in regard to the following passage, Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father which is in heaven." The true meaning of which, I apprehend, is, not that works are necessary to salvation, or that we cannot be justified by faith only, but that none will be saved, however they may imagine they *believe* in Christ, unless their *faith worketh by love*.—Things then are, yet in *statu quo*: and you see, sir, the scripture may be trusted, without any great danger, notwithstanding any thing you or I have said. "But as I here observed, there is great inconsistency and self-contradiction in the work, in which you have advanced this antinomian position of works

*not being necessary*"—[deal fairly, I beseech you, and say *not necessary to salvation*] "and as every venomous creature is said to carry in some part of it an antidote to its own poison, so we need go no farther than to your own performance for a confutation of this favourite principle." After this pretty conceit, and mentioning some passages in which it is said, that true faith always produces good works, you say, "I might add some more passages, as strong and full [see p. 34, 35] but none of these were alone sufficient, as it is absolutely giving up the point of works not being necessary." Softly, sir, I pray. Nor is this giving up the point, where is the great inconsistency and self-contradiction in the work? the antidote to the poison? I must own I cannot see it, or that you have even attempted; much less been able to make it appear.—Having thus gained a considerable victory, not so much by your own personal valour, as by the cowardice of the enemy; not by dint of argument, but by his absolutely giving up the point, you proceed to triumph. "So inconsistent, are these latter declarations with the former, that an attempt to reconcile them is only trifling with words without meaning, and playing off propositions which unsay in one part, what they say in another; and which are in vain endeavoured to be made agree with St. James's full assertion respecting final salvation, that *by works a man is justified, and not by faith only.* Jam. 2. 24. This is a determination of an apostle respecting the terms of being finally saved the matter here under consideration." This a peremptory assertion, but does not *prove you a workman that needeth not to be ashamed.* 2. Tim. 2. 15. The apostle is not speaking of the terms of being *finally saved*, but of our being justified in the sight of man *i. e.* how we may be known by others to be *true believers*. This he says must be *by works*. And with remarkable propriety. For tho' God who searches the heart, knows whether our faith is true, yet man can have no evidence that it is true, but by the works it produces. "What doth it profit, says the apostle, if a man say he hath faith, and have not works? Can faith save him?—*if it have not works, is dead, being alone.*" To say we hate faith, when we have not works, is to prove that



ate not, what we pretend to have. For true faith *worketh*, i. e. bringeth forth works. And in this manner Abraham and Rahab, proved they were true believers. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Did he not hereby prove to the world, what God had declared him to be (twenty years before the birth of this very son) a justified person? By this action of his more especially the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness. In like manner Rahab was justified by works: i. e. declared to be a true believer, a justified person. She was a believer and consequently a justified person before she received the spies. She said unto the men, I know that the lord hath given you the land. Josh. 2. v. 9. the lord your God, he is God in heaven above, and in the earth beneath. v. 11. And so by concealing them and sending them out another way; i. e. by her works, she proved herself a believer. The jesuits at Rhemes understood the apostle as you do. On the 14. v. of this chapter what doth it profit if a man say he hath faith, &c. they thus remark. This whole passage of the apostle is so near against justification or salvation by only faith, damnable defended by the protestants, and so evident for the necessity, merit, and concurrence of good works, that &c.—Hear their gloss on v. 24. by works a man is justified, and not by faith only. This proposition of speech is directly opposite or contradictory to that which the heretics [protestants] hold. For the apostle saith, man is justified by faith and works, and not by faith onely. But the hereticks, say, man is not justified by good works, but by faith onely. Their use of Heb. 5. 9. is the the same as our's: Christ appointeth not by his abscissions and eternal election, men so to be partakers of the fruite of his redemption, without any condition or respect of their works, obedience, or free-will; but with this condition always, if men will obey him, and do that which he appointeth. This is your interpretation of Matt. 23. different from theirs. These men say, we have faith, otherwise they could not invoke the lord, lord, but here we see that to have faith is not ynough. See Fulk's examination of the Rhemish testament, p. 788, 790, 739, 22. Lond, 1601.

You may hence see, that justification by faith only, and works are necessary in order to salvation, are no new doctrines; but that the champions for the church of Rome have been as irreconcilable to the former, and as good friends to the latter, as you are. I am,

Reverend Sir,

Your, &c.

THO. BOWMAN.

Martham, Norfolk, March 21, 1765.

WE shall give our readers, for their present entertainment, the following discourse from the 16th vol. of Dean Swift's works lately published, which, without his name, would proclaim the author. In our future Magazines we shall extract some other treasures from these volumes.

*A Discourse to prove the Antiquity of the English Tongue. Shewing from various Instances, that Hebrew, Greek, and Latin, were derived from the English.*

DURING the reign of parties, for about forty years past, it is a melancholy consideration to observe how *Philology* hath been neglected, which was before the darling employment of the greatest authors, from the restoration of learning in Europe. Neither do I remember it to have been cultivated since the revolution, by any one person with great success, except our illustrious modern star, Doctor Richard Bentley, with whom the republic of learning must expire; as mathematics did with Sir Isaac Newton. My ambition hath been gradually attempting, from my early youth, to be the holder of a rush-light before that great luminary; which, at least, might be of some little use during those short intervals, while he was snuffing his candle, or peeping with it under a bushel.

My present attempt is to assert the antiquity of our English tongue; which, as I shall undertake to prove by invincible arguments, hath varied very little for these two thousand six hundred and thirty-four years past. And my proofs will be drawn from etymology; wherein I shall use my readers much fairer than Pezron, Skinner, Verstigan, Camden, and many other superficial pretenders have done. For I will put no force upon the words nor desire any more favour than to allow



for the usual accidents of corruption, or the avoiding a cacophonia.

I think I can make it manifest to all impartial readers that our language, as we now speak it, was originally the same with those of the Jews, the Greeks, and the Romans, however corrupted in succeeding times by a mixture of barbarisms. I shall only produce, at present two instances among a thousand from the Latin tongue. *Cloaca*, which they interpret a *necessary-house*, is altogether an English word, the last letter *a* being, by the mistake of some scribe, transferred from the beginning to the end of the word. In the primitive orthography it is called *a cloac*, which had the same signification; and still continues so at Edinburgh in Scotland: Where a man in *a cloac*, or cloak of large circumference and length carrying a convenient vessel under it, calls out, as he goes through the streets. *Wha has need of me?* What ever customer calls, the vessel is placed in the corner of the street, the *cloac*, or a cloak, surrounds and covers him, and thus he is eased with decency and secrecy.

The second instance is yet more remarkable. The Latin word *Turpis* signifieth *naughty*, or *filthy*. Now this word *Turpis* is a plain composition of two English words; only, by a syncope, the last letter of the first syllable, which is *d*, is taken out of the middle, to prevent the jarring of three consonants together: And these two English words express the two most unseemly excrements that belong to man.

But altho' I could produce many other examples, equally convincing, that the Hebrews, the Greeks, and the Romans, originally spoke the same language which we do at present; yet I have chosen to confine myself chiefly to the proper names of persons, because I conceive they will be of greater weight to confirm what I advance; the ground and reason of those names being certainly owing to the nature, or some distinguishing action or quality in those persons, and consequently expressed in the true antient language of the several people.

I will begin with the Grecians, among whom the most antient are the great leaders on both sides in the siege of Troy. For it is plain, from Homer, that the Trojans spoke Greek as well

as the Grecians. Of these latter, *Achilles* was the most valiant. This hero was of a restless unquiet nature, never giving himself any repose either in peace or war; and therefore, as Guy of Warwick was called a Kill-cow, and another terrible man a Kill-devil, so this general was called *A Kill enemy*, or destroyer of ease; and at length, by corruption, *Achilles*.

*Hector*, on the other side, was the bravest among the Trojans. He had destroyed so many of the Greeks, by *backing* and *tearing* them, that his soldiers, when they saw him fighting, would cry out, "Now the enemy will be *backt*, now he will be *tore*." At last, by putting both words together, this appellation was given to their leader, under the name of *Hack-tore*; and, for the more commodious sounding, *Hector*.

*Diomedes*, another Grecian captain, had the boldness to fight with *Venus*, and wound her; whereupon the goddess, in a rage, ordered her son *Cupid* to make this hero be hated by all women, repeating it often that he should *die a maid*; from whence by a small change in orthography, he was called *Diomedes*. And it is to be observed, that the term *Maiden-head* is frequently, at this very day, applied to persons of either sex.

*Ajax* was, in fame, the next Grecian general to *Achilles*. The derivation of his name from *A Jakes*, however asserted by great authors, is, in my opinion, very unworthy both of them and of the hero himself. I have often wondered to see such learned men mistake in so clear a point. This hero is known to have been a most intemperate liver, as it is usual with soldiers; and, although he were not old yet, by conversing with campstrollers he had got pains in his bones, which he pretended to his friends were only *Age aches*; but they telling the story about the army, as the vulgar always confound right pronunciation, he was afterwards known by no other name than *Ajax*.

The next I shall mention is *Andromache*, the famous wife of *Hector*. Her father was a Scotch gentleman, of a noble family still subsisting in that antient kingdom. But, being a foreigner in Troy, to which city he brought some of his countrymen in the defence of Priam, as *Diogenes Cretensis* learnedly observes



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observes; Hector fell in love with his daughter, and the father's name was *Andrew Mackay*. The young lady was called by the same name, only a little softened to the Grecian accent.

*Astyanax* was the son of Hector and Andromache. When Troy was taken, this young prince had his head cut off, and his body thrown to swine. From this fatal accident, he had his name; which hath, by a peculiar good fortune, been preserved intire *Astly, an ax*.

*Mars* may be mentioned among these, because he fought against the Greeks. He was called the God of War; and is described as a swearing, swaggering companion, and a great giver of rude language. For, when he was angry he would cry, "Kiss my *a-se*, my *a-se* in a band-box. "My *a-se* all over." Which he repeated so commonly, that he got the appellation of *My-a-se*; and by a common abbreviation, *Mars*; from whence by leaving out the mark of elision, *Mars*. And this is a common practice among us at present; as in the words *D'anvers*, *D'avenport*, *D'anby*, which are now written *Danvers*, *Daven-port*, *Danby*, and many others.

The next is *Hercules*, otherwise called *Alcides*. Both these names are English, with little alteration; and describe the principal qualities of that hero, who was distinguished for being a slave to his mistress, and at the same time for his great strength and courage. Omphale his chief mistress, used to call her lovers *Her cullies*; and, because this hero was more and longer subject to her than any other, he was in a particular manner called the chief of *her-culies*; which, by an easy change, made the word *Hercules*. His other name *Alcides* was given him on account of his prowess: For, in fight, he used to strike on *all sides*, and was allowed on *all sides*, to be the chief hero of his age. For one of which reasons, he was called *All sides*, or *Alcides*; but I am inclined to favour the former opinion.

A certain Grecian youth was a great imitator of Socrates; which that philosopher observing, with much pleasure, said to his friends, "There is an *Ape* mine own days." After which the young man was called *Epaminondas*, and proved to be the most virtuous person, as well as the greatest general of his age.

*Ucaligon* was a very obliging inn-

keeper of Troy. When a guest was going to take horse the landlord took leave of him with this compliment, "Sir I shall be glad to see *you call again*." Strangers, who knew not his right name, caught his last words; and thus, by degrees, that appellation prevailed, and he was known by no other name even among his neighbours.

*Hydra* was a great serpent which Hercules slew. His usual outward garment was the *raw hyde* of a lyon and this he had on when he attacked the serpent; which, therefore, took its name from the skin: The modesty of that hero devolving the honour of his victory upon the lion's skin, calling that enormous snake the *Hyde-raw* serpent.

*Leda* was the mother of Castor and Pollux; whom Jupiter embracing in the shape of a swan, she *laid a* couple of eggs; and was therefore called *Laid a*, or *Leda*.

As to *Jupiter* himself: It is well known that the statues and pictures of this heathen God, in the Roman-catholic countries, resemble those of St. Peter, and are often taken the one for the other. The reason is manifest: For, when the emperors had established Christianity, the heathens were afraid of acknowledging their heathen idols of the chief God, and pretended it was only a statue of the *Jew Peter*. And thus the principal heathen God came to be called by the antient Romans, with very little alteration, *Jupiter*.

The *Hamadryades* are represented by mistaken antiquity as nymphs of the groves. But the true account is this: They were women of Calabria, who dealt in bacon; and, living near the sea side, used to pickle their bacon in salt-water and then set it up to dry in the sun. From whence they were properly called *Ham-a-dry-a-days*, and, in process of time, miss-spelt *Hama-dryades*.

*Neptune*, the God of the sea, had his name from the *Tunes* sung to him by Tritons, upon their shells every *neap* or *nepe* tide. The word is come down to us almost uncorrupted, as well as that of the *Tritons*, his servants; who, in order to please their master, used to *try all tones*, till they could hit upon that he liked.

*Aristotle* was a peripatetic philosopher,



pher, who used to instruct his scholars while he was walking. When the lads were come, he would *arise to tell* them what he thought proper; and was therefore called *Arise to tell*. But succeeding ages, who understood not this etymology, have, by an absurd change, made it *Aristotle*.

*Aristophanes* was a Greek comedian, full of levity, and gave himself too much freedom; which made a graver people not scruple to say, that he had a great deal of *airy stuff* in his writings: and these words, often repeated, made succeeding ages denominate him *Aristophanes*. Vide *Rosin. Antiq. l. iv.*

*Alexander the Great* was very fond of eggs roasted in hot ashes. As soon as his cooks heard he was come home to dinner or supper, they called aloud to their under-officers, *All eggs under the grate*: Which repeated every day at noon and evening, made strangers think it was that prince's real name, and therefore gave him no other; and posterity hath been ever since under the same delusion.

*Pygmalion* was a person of very low stature, but great valour; which made his townsmen call him *Pygmy lion*: And so it should be spelt; although the word hath suffered less by transcribers than many others.

*Archimedes* was a most famous mathematician. His studies required much silence and quiet: But his wife having severals maids, they were always disturbing him with their tattle or their business which forced him to come out every now and then to the stair-head, and cry, *Hark ye maids*, "if you will not be quiet, I shall turn you out of doors." He repeated these words, *Hark ye maids*, so often, that the unlucky jades, when they found he was at his study, would say, There is *Hark ye maids*, let us speak softly. Thus the name went through the neighbourhood; and, at last grew so general, that we are ignorant of that great man's true name to this day.

*Strabo* was a famous geographer; and to improve his knowledge, travelled over several countries, as the writers of his life inform us; who likewise add, that he affected great niceness and finery in his cloaths; from whence people took occasion to call him the *Stray beau*; which future ages have

pinned down upon him, very much to his dishonour.

*Peloponessus*, that famous Grecian peninsula, got its name from a Greek colony in Asia the less; many of whom going for traffic thither, and finding that the inhabitants had but one well in the town of \*\*\*\*, from whence certain porters used to carry the water through the city in great pails, so heavy that they were often forced to set them down for ease; the tired porters, after they had set down the pails, and wanted to take them up again, would call for assistance to those who were nearest in these words *Pail up and ease us*. The stranger Greeks, hearing these words repeated a thousand times as they passed the street, thought the inhabitants were pronouncing the name of their country, which made the foreign Greeks call it *Peloponessus*, a manifest corruption of *Pail up and ease us*.

Having mentioned so many Grecians to prove my hypothesis, I shall not tire the reader with producing an equal number of Romans, as I might easily do. Some few will be sufficient.

*Cæsar* was the greatest captain of that empire: The word ought to be spelt *Seiser*, because he seized on not only most of the known world; but even the liberties of his own country. So that a more proper appellation could not have been given him.

*Cicero* was a poor scholar in the university of Athens, wherewith his enemies in Rome used to reproach him; and, as he passed the streets, would call out, *O Cifer, Cifer o!* A word still used in Cambridge and answers to a servitor in Oxford.

*Anibal* was sworn enemy of the Romans, and gained many glorious victories over them. This name appears at first repeating to be a metaphor drawn from tennis, expressing a skillful gamester, who can take *any ball*; and is very justly applied to so renowned a commander. Navigators are led into a strange mistake upon this article. We have usually in our fleet some large man of war, called the *Anibal* with great propriety, because it is so strong that it may defy *any ball* from a cannon. And such is the deplorable ignorance of our seamen that they miscall it the *Honey-ball*.



*Cartago* was the most famous trading city in the world; where in every street, there was many a *cart a going*, probably laden with merchants goods. Vide *Alexander ab Alexandro*, and *Suidas* upon the word *Cartago*.

The word *Roman* itself is perfectly English like other words ending in *man* or *men*, as hangman, drayman, huntsman, and several others. It was formerly spelt *Row-man*. And therefore when we read of *Jesta* (or, as it is corruptly spelt, *Gesta*) *Romanorum*, it is to be understood of the rough manner of *jesting* used by watermen; who, upon the sides of rivers, would *row man or um*. This I think is clear enough to convince the most incredulous.

*Misanthropus* was the name of an ill-natured man, which he obtained by a custom of catching a great number of mice, then shutting them up in a room and throwing a cat among them. Upon which his fellow-citizens called him *Mice and throw puss*. The reader observes how much the orthography hath been changed without altering the sound: But such depravations we owe to the injury of time, and gross ignorance of transcribers.

Among the antients, fortune-telling by the stars was a very beggarly trade. The professors lay upon straw and their cabins were covered with the same materials. Whence every one who followed that mystery was called *A straw lodger*, or a lodger in straw; but, in the new-fangled way of spelling, *Astreloger*.

It is remarkable that the very word *Diphthong* is wholly English. In former times school-boys were chastised with a long, fastened at the head of a stick. It was observed that young lads were much puzzled with spelling, and pronouncing words where two vowels came together, and were often corrected for their mistakes in that point; upon these occasions the master would give his *thongs* (as we now do rods) in which made that difficult union of vowels to be called *Diphthong*.

*Bucephalus*, the famous horse of Alexander, was so called because there were many grooms employed about him, which *fellowes* were always *busy* in their office; and, because the horse had so many *busy fellowes* about him, it was natural for those who went to see him to say, "Let us go to the

*busy fellowes*;" by which they meant to see that prince's horse. And, in process of time, these words were absurdly applied to the animal itself, which was thenceforth styled *Busy fellowes*, and very improperly *Bucephalus*.

I shall now bring a few proofs of the same kind, to convince my readers that our English language was well known to the Jews.

*Moses*, the great leader of those people out of Egypt, was in propriety of speech called *Mowseas*, because he *mowed* the *seas* down in the middle, to make a path for the Israelites.

*Abraham* was a person of strong bones and sinews, and a firm walker, which made the people say he was a man in the Scotch phrase, (which comes nearest to the old Saxon) of *a bra ham*; that is, of a brave strong ham, from whence he acquired his name.

The man whom the Jews called *Balam* was a shepherd; who, by often crying *Ba* to his *lambs*, was therefore called *Baalamb*, or *Balam*.

*Isaac* is nothing else but *Eyes ake*; because the Talmudists report that he had a pain in his eyes. Vide *Ben-gurion* and the *Targum on Genesis*.

Thus I have manifestly proved, that the Greeks, the Romans, and the Jews spoke the language we now do in England; which is an honour to our country that I thought proper to set in a true light, and yet hath not been done, as I have heard, by any other writer.

And thus I have ventured (perhaps too temerarily) to contribute my mite to the learned world; from whose candour, if I may hope to receive some approbation, it may probably give me encouragement to proceed on some other speculations, if possible, of greater importance than what I now offer; and which have been the labour of many years, as well as of constant watching, that I might be useful to mankind, and particularly to mine own country.

*Explanation of the annexed miscellaneous philosophical Plate.*

**FIG. 1.** The Hydrostatic Steelyard, which is the best instrument, Mr. Martin says, for discovering the specific gravities of solids and fluids, with ease expedition and certainty. Take the beam of a fine pair of scales, as AO, let the smith make the arm CO of



of a sufficient length CB, by joining a small iron rod thereto; to the end of the other arm, at A, fix a ball of lead or tin, &c. D, such that its weight together with that of the arm AC, may exactly balance or equipoise, the weight, of the other lengthened arm CB. The arm CB is to be graduated after this manner: Suspend two equal balls or weights E F, one on each side the point C, at equal distances, CA, CO, they there abide in equilibrio; therefore O is the point from whence the degrees are to begin. If now you add the weight of 10 grains to the ball F, and move the other from O, a little towards B, you will find the point 10, where the weights will be exactly in equilibrio. And thus by adding 10 grains, constantly to F, you will successively gain the points of division in the other arm for every 10 grains, to 100, or any greater number, as is evident from the figure. The steel yard being thus graduated, a fine thread of silk (whose weight is inconsiderable) is to be fixed to the ball F, with a loop at the lower end, in which any body, or piece of matter, may be put, as at I, and then weighed, by moving the wire of the ball E, over the degrees, till it comes to an equilibrium; then the body is to be suspended and weighed in a vessel of water, as GH; and then the difference of its weight *in* and *out* of the water, will be with ease obtained, be the figure or weight of the body what it will, within the compass of the instrument. When by this means you know what any given number of grains lose, being weighed in water, it is easy, by the sliding rule, to find what 100 grains will lose. And thus a table of the specific gravities of solids and fluids may be expeditiously constructed.

Fig. 2. A proof that the pressure of liquids on the bottoms and sides of vessels is always proportionable to the height thereof, and every way equal at the same depth. Let GE be a vessel from whose upper part HE, proceeds a tall tube ABCD, communicating therewith. Let this tube and vessel be filled with water, then shall the pressure of the water, on the bottom GF, be as great, and every way the same, as it would be, were the vessel itself, as high as the tube, and filled with water to the level of PS. i.e.

the column of water. ANOB, in the present case, has the same effect on the bottom of the vessel GE, as the column of water PGFS would have. This paradox is easy to conceive; for since fluids act in every direction, or press every way, and every way equally, and *action* and *reaction*, are equal and contrary: it must follow, that the part of the bottom LV and GL (being equal to NO) will sustain the same pressure as NO, or as they would do were the columns of water continued to the height PQA. For in the line CN, the force of the column of water AO, is exerted on each side equally, and has the same effect at IL, as at DO, and therefore the lateral pressure being equal, the perpendicular pressure also on LN and NO, will be equal. Or thus: if the pressure on the part IL, were less than on the part DO, the fluid in the column CO, would by reason of its greater gravity, have motion toward the part IL, and the surface AB, would descend: But since there is a perfect quiescence of all the parts of the fluid, and that in the column CO, is as much at rest as that in the column CL, it is evident their pressures and effects are every way the same and consequently that the column CL presses as much on the part LN, as the column CO does on the part NO. What is thus proved of the column CL is to be proved of all the rest BL, LM, and KF; which makes the proposition manifest. This paradox is so easily proveable by statics, and a property of fluids of great importance in many affairs of life. See Grandjean's elements.

Fig. 3. Phenomenon of the water spout. AB the cloud whence proceeds the curv'd black spout C; is the water of the sea, which, at the spouting of the cloud boils up and rises in the form of a solid pillar to the spout; GG, is the water of the pillar or column D, scattered round about the same like smoke, or the ling of a *jette d'Eau*; E F, is the surface of the sea. [The reference, omitted by the engraver, but is a black figure between the scattered water GG.]

Fig. 4. By means of attraction, the water in the vessel will arise between the two polished plates A C. A e; being set the



Fig. 1.

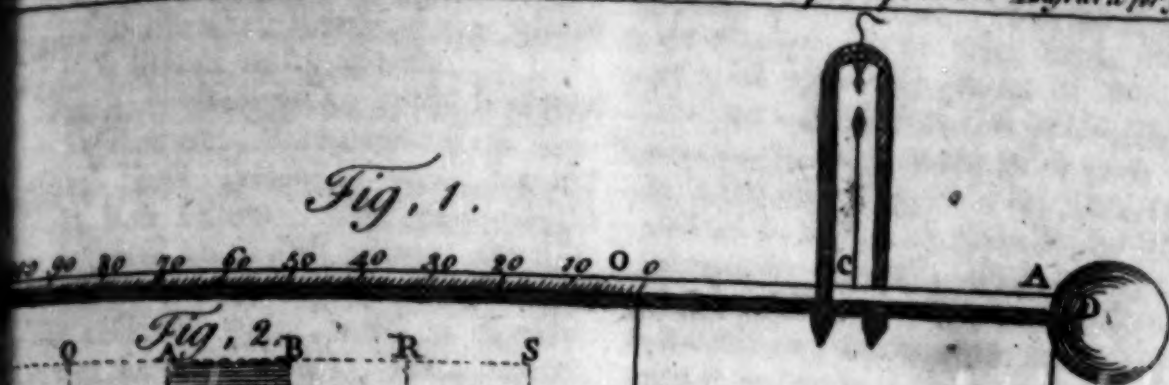


Fig. 2.

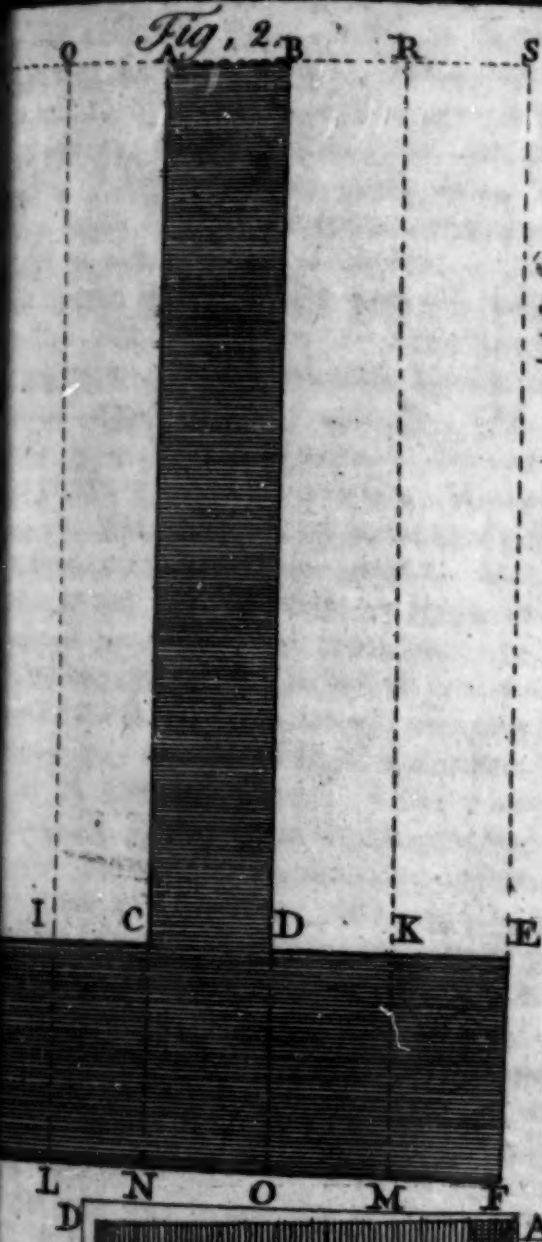


Fig. 3.

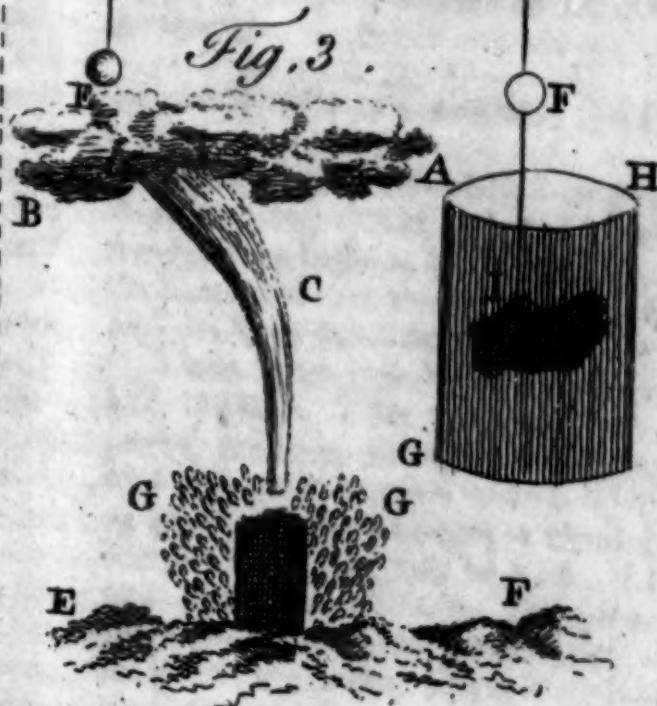


Fig. 5.

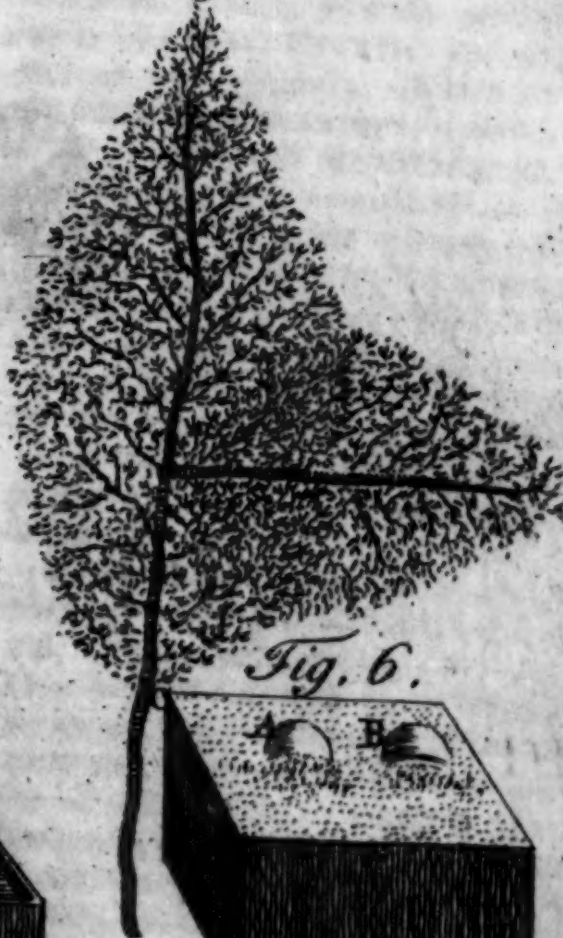


Fig. 6.

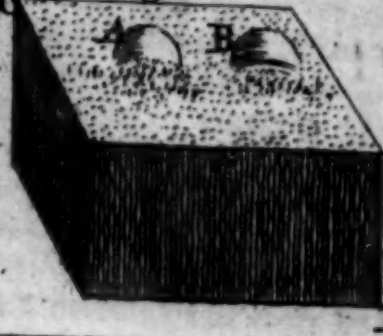
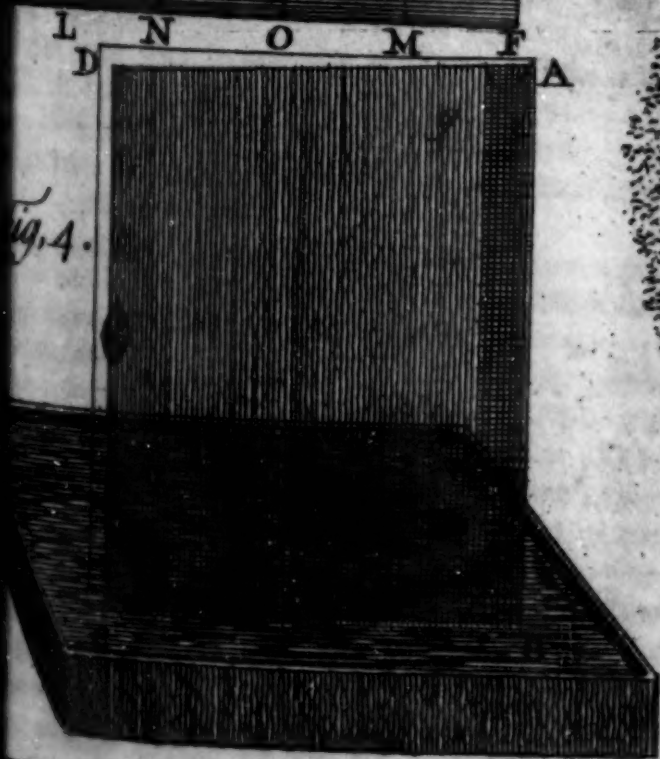


Fig. 4.









touching each other on the sides A B, and open a little on the other sides: the figure of the water between the plates is that of an hyperbola.

Fig. 5. Skeleton of an apple-leaf and its duplicature. The method of preparing these skeletons with woody fibres, is as follows: The leaves must be gathered when full grown, or old, but not dry; then expose them in an open vessel of water, and as it evaporates fill it up again. After about a month or two the leaves will begin to putrify, or grow soft; and the pellicle, or thin skin on each side, will first begin to separate from the pulpy part of the leaves. The leaf is then to be put into a broad pan of water, where you have room to squeeze the pulpy or green substance of the leaf which must be very gently, and it will easily separate from it, and leave an entire skeleton of fibres. Or only lay the leaf, stript of its skins or membranes, on a piece of paper, where after it has lain a little to dry, take hold of the tail of the leaf, and gently raising it, the skeleton will freely separate from the pulp, which adheres to the paper. In many of these skeletons, as that of the apple-tree, Cherry-tree, holly, &c. you will find that all the fibres great and small, are double; or that there are two layers or planes of fibres, which, you will observe, may be easily separated from each other through the whole skeleton. These two planes of woody fibres, which compose the skeleton of a leaf, are supposed to be analogous to the arteries and veins of the animal body. But there is no discerning which are the arterial, and which the venal fibres. After a like manner may fruits be prepared, and skeletons of them procured, as apples, pears, peaches, &c.

Fig. 6. Repulsion begins where attraction ends, and increases as the distances of particles decrease. Particles attracted most strongly within the sphere of its power, are repelled most forcibly when without it. From the great degree of this repulsive power of oil, grease, &c. arises the great difficulty of mixing these bodies with water, so as to make their parts touch and stick together. From this principle it is that a dry needle swims upon water; and that flies, &c. walk and run thereon without wetting their feet, 1765.

Let there be two balls of wood A and B, the one wetted all over with water, the other with oil; let these be put into the vessel of water CD, and the different effects of the *attractive and repulsive* powers of matter and oil will become very visible; the water in one case, rising by attraction above the common surface; and in the other it is forced below it by repulsion. See concerning attraction and repulsion, more at large, in *Gravesande's elements* and *Desaguliers's courses of experimental philosophy*.

#### New anecdotes of Gustavus Adolphus.

ONE day when only between five and six years of age, as he was running among bushes, his preceptor, to deter him, told him there were huge snakes and he very unconcernedly answered, "Then give me a stick, and I will kill them." This courage was tempered with the most noble generosity, and the most condescending affability. A peasant bringing him a small horse, the young prince said to him, "I will pay you immediately, for you must want money;" and, pulling out a little purse of ducats, emptied it into the peasant's hand.

At twelve he spoke and wrote Latin, German, Dutch, French, and Italian, with the same fluency, and correctness as the Swedish, besides understanding the Polish and Russian.

A process was depending between the crown and a gentleman of the name of Siceblat, concerning a manor. The king came into the court, and would be present, without warning the judges to regard only their conscience. The judges gave it in favour of the gentleman, and the king perusing the several papers of the case, confirmed the judges verdict, and commended their integrity.

Being once dangerously wounded, his physician, on taking off the apparel, could not forbear crying out, that he had foretold it, and his majesty exposed himself too much: Gustavus only answered him in these words *Ne fur ultra crepidam*, "Keep to your own business;" the surgeon likewise giving it as his own opinion that the bullet could not be extracted, the king composedly said, "Let it then remain where it is; it will be a memorial that my life was not



not spent in inactivity and pleasures."

Amidst the tumult of war he used to amuse himself with Grotius's *war and Peace*, and would merrily say, "That he could shew Grotius the difference between theory and practice, and how easy it is to lay down precepts, and how hard to observe them."

To the AUTHOR of the LONDON MAGAZINE.

S I R,

THE following question admits of a surprizing number of solutions. Now if any of your algebraical correspondents will take the pains to ascertain the precise number of answers of which the question is capable, it will determine a wager now depending, and oblige an old friend to your Magazine.

NUMERICUS.

To find six Integer affirmative numbers so qualified that their sum shall be 200: and also that thrice the first, twice the second, once the third, half the fourth, a third of the fifth, and a quarter of the sixth, shall compose the like sum 200?

To the AUTHOR of the LONDON MAGAZINE.

S I R,

IF you think the following real matter of fact worth perpetuating in your useful Magazine, you will oblige Your humble servant.

R. C.

Tenbury, Worcest. March 23, 1765.

On Tuesday last, this instant, Mrs. Sarah Taylor, one of the midwives of this town, delivered Mary, the wife of Thomas Pointon, a labouring man at Kyrewood about half a mile off, of a still-born female infant, which had one head and two faces (viz.) four eyes, two noses, two mouths, two tongues, four teeth in the upper-jaw of each mouth, and two chins. Two back-bones, and two breast-bones; the ears, arms, and the lower parts, from the hips, were natural.

The curious may be fully satisfied of the truth of these particulars by applying to Mrs. Taylor.

To the PRINTER, &c.

S I R,

AS the town is so very fond of encouraging vagabonds, under the title of conjurers, I fancy they will

find some entertainment in the following account of a famous fellow, who some years ago exhibited in Germany.

I have seen, at the September fair in Francfort, a man who professed drinking fifty quarts of water in a day, and indeed proved that he was capable of executing what he pretended to. I saw him perform frequently, and remember he said he was an Italian; he was short and squat, his chest, face, forehead, eyes, and mouth, very large. He pretended to be sixty years old, though he did not seem forty.

He was called the famous Blaise Manfrede, a native of Malta. At Francfort he frequently performed three times a day; for besides his performance twice a day on a public stage, he attended private houses.

He called for a large bucket of fair warm water, and twenty little glass bottles, flat like cupping-glasses, so that they could stand topside-turvy. Some of these he filled with the water, plunging them into the bucket with a good deal of ceremony, and usually swallowed two or three to wash his mouth, and gargle his throat. He threw up the water again immediately, to shew the spectators that he had no drugs between his teeth, whence he could be suspected to derive any advantage.

After this plausible prelude, he made an Italian harangue. This oration generally lasted about a quarter of an hour, and to be sure he had his reason for it, for he never omitted it. After his harangue he usually took off two dozen of his little bottles, which he filled from the bucket, and a moment afterwards returned the liquor through his mouth. But what is most extraordinary, is, that the water, which he threw out with violence, appeared red like wine. And when he had discharged it into two different bottles, it was red in one and russet, like beer, in the other; soon as he shifted the bottles to the contrary sides, they changed their complexion respectively to that of wine and beer, and so successively as long he continued vomiting; in the meantime, I observed that the water grew less discoloured in proportion as he continued his discharge. This was the first act. Then he ranged his dozen of bottles opposite to him



table, and exposed to every body's view. Then he took an equal number of bottles, plunged them anew into the bucket, swallowed them too, and returned them in water very transparent, rose-water, orange-flower-water, and brandy.

I have smelt the several odours of his liquors; nay, I have seen him set fire to a handkerchief dipt in that which smelt like brandy; and it even burnt blue, like spirituous liquors. But I observed, that the stained water came out first, and that those with the different odours just mentioned, came afterwards, and the brandy last. Nay he frequently promised at Venice to give water back again in milk and in oil. But I think he did not keep his word. In short, he concluded this scene with swallowing successively thirty or forty half glasses of water, always from the same bucket, and after having given notice to the company by his man (who served as an interpreter) that he was going to disembody, he threw his head back, and spouting out the fair water, he made it spring up with an impetuosity like that of the strongest *Jet d'Eaux*. This last feat delighted the people infinitely more than all the rest, and during the month he was at Francfort, numbers from all parts came to see this heavenly exercise. Though he repeated it more than once a day, he had more than four hundred spectators at a time. Some threw their handkerchiefs, and some their gloves upon the stage, that he might wet them with the water he had cast up, and returned them differently perfumed, sometimes with rose-water, sometimes with orange-flower-water and sometimes with brandy.

The solution of this man's arts is difficult: I have nothing indeed to conjecture to advance, but those conjectures are founded on the observations we then made. The most considerable of these was, that the water pretended to be changed into wine; had either the taste or smell of wine; to account for the colour then is all that remains, and nothing is more easy. Might not he have some grains of cochineal in his mouth, some paste of gummine, or some other colouring, to change the water in its passage? Nor do we see any absurdity in supposing, that

before his performance he swallowed a bolus or two of Brazil Wood, Indian Wood, cochineal, or some other pulverized substance proper to communicate the tincture. Our Suspicion too was confirmed by his harangue of a quarter of an hour, after having swallowed his two or three first glasses, plainly designed to dilate the colouring in his stomach. And it was not till after that interval that he drank some pints of water, which immediately after he threw up red. By a natural effect of his powders, the colour abated in proportion as the successions of water carried it off, so that every discharge was less stained than the former. And to account for the brown or auburn colour which the same liquor was of, in other bottles, is still easier. At the bottom of the vessel into which he vomited his red water he certainly put some spirit of vitriol, some verjuice, juice of lemon, or some other acid, which could never fail. Though he pretended to rinse the glasses in the bucket, it is to be doubted whether he really plunged them in; and when an acid liquor coalesces never so little with a red one, the colouring is precipitated, and the liquor quite altered. I fancy if Manfrede had taken it in his head to drink Spa water, after having swallowed a few pills of powdered gall-nuts, his admirers had been still more surprised; for his knack of vomiting, joined to the lightness of that water, must have made it a good diversion to him.

This juggler certainly had between his teeth some essence paste, such as contained the principles of the odours which he communicated to the water; and those pastils need not to be very large. The Italian perfumers have the secret of enclosing exquisite odours, in pastils no bigger than a pepper corn. A grain of Musk, which is a great deal smaller, is sufficient to perfume a chamber. A very little preparation of cachou will conquer the worst breath in the world: probably Manfrede could compose some pastils capable of communicating the scent of roses, and of orange-flowers, to the water which he passed through his teeth. Perhaps too these essences were inclosed in some gum which the water that he rinsed his mouth with could not quite dissolve.

I am, Sir, your's, &c.

[*St. James's, Chron.*]



## POETICAL ESSAYS.

By Dean Swift.

**D**APHNE knows, with equal ease,  
How to vex and how to please;  
But the folly of her sex  
Makes her sole delight to vex;  
Never woman more deserv'd  
Surer ways to be despis'd:

Paradoxes weakly yielding,  
Always conquer'd, never yielding;  
To dispute, her chief delight,  
With not one opinion right;  
Thick her arguments she lays on,  
And with evils combats reason;  
Answers in decisive way,  
Never hears what you can say;  
Still her odd perverseness shows,  
Chiefly where she nothing knows;  
And where she is most familiar,  
Always peevish and ill-humour'd;  
All her spirits in a flame

When she knows she's most to blame,  
Send me hence ten thousand miles,  
From a face that always smiles:  
None could ever see that part,

But a fury in her heart,  
Ye who hate such inconsistency,  
To be easy keep your distance;  
Or in folly still befriend her,  
But have no concern to mend her;  
Lose not time to contradict her,  
Nor endeavour to convince her;  
Never take it in your thought,  
That she'll own, or cure a fault;  
Into contradiction warm her,  
Then, perhaps, you may reform her;  
Only take this rule along,

Always to advise her wrong;  
And reprove her when she's right;  
She may then grow wiser for spite;  
No—that scheme will ne'er succeed;  
She has better learnt her creed:  
She's too cunning, and too skillful,  
When to yield, and when be still;  
Nature holds her forth two mirrors;  
One for truth, and one for error;  
That looks hideous, fierce and frightful;  
This is flatt'ring, and delightful;  
That she throws away as dross;  
Sits by this to dress her soul;

Thus you have the case in view,  
Daphne, twist the dean and you,  
Heav'n forbid he should despise thee;  
But will never more advise thee—

TWENTY-ARTICLE  
1. Left it may more quarrels breed,  
I will never hear you read

These gentlemen were four of the famous Dr. Leslie, and one of them was a

2. By disputing I will never  
To convince you once endeavour.
3. When a paradox you stick to,  
I will never contradict you.
4. When I talk and you are heedless,  
I will shew no anger needlessly.
5. When your speeches are absurd,  
I will ne'er object a word.
6. When you, furious, argue wrong,  
I will grieve, and hold my tongue.
7. Not a jest or hum'rous story,  
Will I ever tell before ye:  
To be chidden for explaining  
When you quite mistake the meaning.
8. Never more will I suppose  
You can taste my verse or prose:
9. You no more at me shall fret,  
While I teach, and you forget.
10. You shall never hear me thunder,  
When you blunder on, and blunder.
11. Shew your poverty of spirit,  
And in dress place all your merit;  
Give yourself ten thousand airs  
That with me shall break no squares.
12. Never will I give advice  
Till you please to ask me thrice;  
Which, if you in scorn reject,  
'Twill be just as I expect.

Thus we both shall have our ends,  
And continue special friends.

ROBIN and HARRY.  
By the Same.

**R**OBIN, to beggars, with a curse,  
Throws the last shilling in his purse;  
And, when the coachman comes for pay,  
The rogue must call another day.

Grave Harry, when the poor are press'd,  
Gives them a penny, and God's blessing;  
But, always careful of the main,  
With two pence left, walks home in pain.

Robin, from noon to night will prate,  
Runs out in tongue as in estate;  
And ere a twelvemonth and a day,  
Will not have one new thing to say.

Much talking is not Harry's vice;  
He need not tell a story twice;  
And if he always be so thrifty,  
His fund may last to five and fifty.

It so fell out that cautious Harry,  
As soldiers use, for love must marry,  
And with his dame, the ocean cross'd,  
All for love, or the world well lost.

Repairs a cabin gone to ruin,  
Just big enough to shelter two in;  
And in his house, if any body come,  
Will make them welcome to his room.

Where goody Julia milks the cow,  
And boils potatoes for her spouse;



Robin

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**Said**



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But have no concern to mend her;  
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Never take it in your thought,  
That she'll own, or cure a fault;  
Into contradiction warm her,  
Then, perhaps, you may reform her;

Only take this rule along,  
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The rogue must call another day.

Grave Harry, when the poor are press'd,  
Gives them a penny, and God's blessing;  
But, always careful of the main,  
With two pence left, walks home in vain;  
Robin, from noon to night will prate,  
Runs out in tongue as in estate;  
And ere a twelvemonth and a day,  
Will not have one new thing to say.

Much talking is not Harry's vice;  
He need not tell a story twice;  
And if he always be so thrifty,  
His fund may last to five and fifty.  
It so fell out that cautious Harry,  
As soldiers use, for love must marry,  
And with his dame, the ocean cross'd,  
All for love, or the world well lost.  
Repairs a cabin gone to ruin,  
Just big enough to shelter two in;  
And in his house, if any body come,  
Will make them welcome to his room.  
Where goody Julia milks the cows,  
And boils potatoes for her spouse;

These questions were put of the famous Dr. Leslie, and one of them was a



Or darts his hose, or mends his breeches,  
While Harry's fencing up his ditches:

Robin who ne'er his mind could fix  
To live without a coach and six,  
To patch his broken fortunes, found  
A mistress worth five thousand pound;  
Sworn he could get her in an hour,  
If Caesar Harry would endow her;  
And sell, to pacify his wrath,  
A birth-right for a mess of broth.

Young Harry, as all Europe knows,  
Was long the quintessence of beaux;  
But, when espous'd he ran the fate  
Thrust attend the marry'd state;  
In gold brocade and shining armour,  
Was metamorphos'd to a farmer;  
His garret's coat with dirt besmear'd,  
Twice a week will shave his beard.

Old Robin, all his youth, a sloven  
At fifty-two, when he grew loving,  
Died in a coat of paduasay,  
A dam wig, and waistcoat gay,  
From shoulder down to flank,  
In courtly style addresses Frank;  
Trite ten years older than his wife,  
He don'd to be a beau for life;  
Supplying those defects by dress,  
Which I must leave the world to guess.

THE DEAN and DUKE.

By the Same.

B—s and the dean had long been  
Friends; [ends:  
was in beduk'd; of course their friendship  
For the dean deserves a sharp rebuke,  
And knowing James, to boast he knows the  
duke. [mocks,

Once just heav'n the duke's ambition  
All he got by fraud is lost by stocks,  
His wings are clipp'd; he tries no more in  
vain,  
His hands of fidlers to extend his train.  
He no more can build, and plant, and  
revel,

Duke and dean seem near upon a level.  
Went thou not a duke, my good duke  
Humphrey, [thy bum free.  
His claws thou scarce couldst keep  
To know a dean! Go, smooch thy  
crown;

brother (far thy betters) wore a gown.  
But a duke thou art, so pleas'd the king;  
Would his majesty but add a string!

Marriage of an amiable young Lady and  
Officer, who soon after set out for Florida.  
A Fable of Thirteen.

Length th' indissoluble knot is ty'd,  
A modest virgin is become a bride;  
And join'd with ev'ry graceful charm,  
To ravish or the heart to warm,  
Can paint her virtues most re-

describe the beauties of her mind?

There prudence, honour, in conjunction  
in er,

There chastity has fix'd her constant seat;  
There Innocence, that heav'n descended maid,  
And Faith sincere remains, in white array'd.  
Easy, good-natur'd, affable, and kind,  
No gusts of passion discompose her mind;  
Calm, serene, and innocently gay,  
She views with pleasure each revolving day.  
Happy, thrice happy, may we fill the man,  
By fortune blest as much as mortal can,  
Who weds a wife with all these virtues  
crown'd,

Whilst Love and Hymen sportive dance around.  
She like a turtle all his thoughts will share.  
En rease his joy, alleviate his care;  
Whatever sorrow shall disturb his rest,  
The same will move her sympathizing breast.  
How great a loss must all her friends sustain,  
When she departs to some far distant plain;  
When from her native Albion she removes,  
Tracing the footsteps of the man she loves!  
May guardian Gods attend where'er they go,  
O'er burning deserts or o'er hills of snow,  
And show'r down blessings on this constant  
pair,

Blessings increasing with each coming year!  
Ashburton, Devonshire, April 11.

On Mr GARRICK's Arrival in London.

HEY-DAY!—why who the devil's this?  
stand by—

A chaise and four!—See how the horses fly!  
And up Southampton-street they drive like  
smoked bacon of a trotting quack:  
Hark! hark!—Methinks I know the voice  
Come here—Egad we'll know who this can be;  
For all the street's alarm'd as well as we.

They stop—while John dismounts:—All gaze  
with wonder, [Thunder.  
And the door sounds—Rap-tap-tap—like  
He comes—the hero comes—and full of grace  
He springs alert—Behold his smile deck'd  
face, [Thunders,

With what an air his blooming nymph he  
And casts his eyes like lightning as he stands.  
See what a leg and foot the winds display!  
Which beat a form most elegant away;

For up the steps they trip:—But more's un-  
certain, [Curtain.

Bang goes the door—and so—down drops the  
Now don't you know him, Tom;—No pox—  
not I.— [high

Not know him yet!—There read his name on  
Name!—there's no name—you read it if you  
can [map,

Why—"Here lives Benedict—the marry'd  
Now, Tom, you smoke him—don't you?"  
ha!—Oh, ho!

Your servant, signor Ranger—now I know:  
But faith I'm glad he's come;—so is all  
Drury;

Tho' his flight put the ladies in a fury.  
Like Hamlet's ghost—said Sally Sly—Oh list!  
He's gone to Georgia—with a methodist.

Said



Said Polly—No—he's weary of his life,  
So turns a Jesuit.—Why?—To quit his wife:  
Then he can wipe off all old scores—and shun  
The paths of Sorrow—with a pretty nun.  
Another cry'd—What father Ranger!—bless  
me!

I'll be a nun—and Ranger shall confess me—  
What brings he from th' Italians?—On my  
life

The sweetest creature.—Well—Who's that?  
—His wife!

Psha! damn your nonsense—Is that all he  
brings?

Why, no, one of the most extraordinary  
The world can boast—he's brought—Indeed!  
what's that? take my hat!

Why 'tis himself.—Your servant, Sir:—Here  
Bravo! you've done it now—sans flattery!  
But is it true—what Tattle says that he  
Kiss'd the Pope's toe?—You frown—Nay let  
it pass.

He kiss his toe!—he'd sooner kiss his—  
His lips were made to kiss a pretty lass,

To move our passions and recall our laughter,  
Now half the British stage, which mourn'd  
his flight,

Shine with unrivall'd glory, grand and bright:

The joyous pit shall gladden into voice,

And the pleas'd boxes too shall gratulate  
Fame's choice;

The hands of friendship clap—and in an  
uproar wild, rejoice!

To any Minister or great Man,

**W**Hether you lead the patriot band,  
Or in the class of courtiers stand,  
Or prudently prefer

The middle course, with equal zeal

To serve both king and common-weal,

Your grace, my lord, or sir

Know minister! whatever your plan,

Whate'er your politicks, great man,

You must expect detraction;

Though of clean hand and honest heart,

Your greatness must expect to smart  
Beneath the rod of faction.

Like blockheads, eager in dispute,

The mob, that many-headed brute,

All bark and bawl together,

For continental measures some,

And some cry, keep your troops at home,

And some are pleas'd with neither.

Lo! a militia guards the land;

Thousands applaud your saving hand,

And hail you their protector;

While thousands censure and defame,

And brand you with the hideous name  
Of state-quack or projector.

Are active, vig'rous means prefer'd?

Lord! what harangues are hourly heard  
Of wasted blood and treasure!

Then all for enterprize and plot,

And, poor o' this unmeaning Scot!

If cautious be your measure,

Corruption's influence you despise;  
These lift your glory to the skies,  
Those pluck your glory down;  
So strangely different is the note  
Of scoundrels that have right to rote,  
And scoundrels that have none.

Ye then who guide the car of state,  
Scorning the rabble's idle prate,

Proceed as ye design'd;

In rugged ways, the reins and steeds

Alone the skilful driver heeds,

Nor stays to cut behind.

## EPISTOLARY VERSES,

Written in the year 1756.

By the late Mr. R. LLOYD.

**Y**OU know, dear George, I'm none of  
those

That condescend to write in prose;

Inspir'd with pathos and sublime,

I always soar—in doggrel time,

And scarce can ask you, how you do,

Without a jingling line or two.

Besides, I always took delight in

What bears the name of easy writing;

Perhaps the reason makes it please

Is, that I find it's writ with ease.

I vent a notion here in private,

Which public taste can ne'er connive at,

Which thinks no wit or judgment greater

Than Addison and his Spectator,

Who says (it is no matter where;

But that he says it, I can swear)

With *easy verse* most bards are smitten,

Because they think it's *easy written*;

Whereas the *easier* it appears,

The greater marks of *care* it wears;

Of which, to give an explanation,

Take this by way of illustration:

The fam'd Matt Prior, it is said,

Oft bit his nails, and scratch'd his head,

And chag'd a thought a hundred times,

Because he did not like the rimes.

To make my meaning clear, and please ye,

In short, he *labour'd* to write *easy*;

And yet, no critic e'er defines

His poems into labour'd lines.

I have a simile will hit him;

His verse, like clothes, was made to fit him

Which (as no taylor e'er denied)

The better fit, the more they're tried.

Though I have mention'd Prior's name,

Think not I aim at Prior's fame.

'Tis the result of admiration

To spend itself in imitation;

If imitation may be said,

Which is in me by nature bred,

And you have better proofs than these

That I'm idolater of *ease*.

Who but a madman would engage

A poet in the present age?

Write what we will, our Works bespeak

Imitators, *servum pecus*.



Tale, elegy, or lofty ode,  
We travel in the beaten road.  
The proverb still sticks closely by us,  
*Nil dicam, quod non dictum prius.*  
The only comfort that I know  
Is, that 'twas said an age ago,  
Ere Milton soar'd in thought sublime,  
Ere Pope refin'd the think of time,  
Ere C—n wrote in stile so pure,  
Or the great TWO the CONNOISSEUR,  
Ere I burlesqu'd the rural cit,  
Proud to hedge in my scraps of wit,  
And happy in the close connexion,  
T'acquire some name from their reflexion;  
So (the similitude is trite)  
The moon still shines with borrow'd light,  
And like the race of modern beaux,  
Takes with the sun for her lac'd clothes.  
Methinks there is no better time  
To shew the use I make of rime,  
Than now, when I, who from beginning  
Was always fond of couplet-sinning,  
Presuming on good-nature's score,  
Thus lay my bantling at your door.  
The first advantage which I see,  
Is that I ramble loose and free!  
The bard indeed full oft complains,  
That rime are fetters, links, and chains.  
And when he wants to leap the fence,  
Still keep him prisoner to the sense.  
How'er in common place he rage,  
Rime's like your fetters on the stage.  
Which, when the player once hath wore,  
It makes him only strut the more,  
While, raving in pathetic strains,  
He shakes his legs to clank his chains.  
From rime, as from a handsome face,  
Nonsense acquires a kind of grace;  
I therefore give it all its scope,  
That sense may unperceiv'd elope:  
So M—rs of basest tricks  
(I love a sing at politics)  
Amuse the nation, court, and king,  
With breaking F—kes, and hanging Byng;  
And make each puny rogue a prey,  
While they, the greater, sink away.  
This simile perhaps would strike,  
If match'd with something more alike;  
Then take it dress'd a second time  
In Prior's ease and my sublime.  
Did you never chance to meet  
A mob of people in the street,  
Ready to give the robb'd relief,  
And all in haste to catch a thief,  
While the fly rogue, who fish'd the prey,  
Close beset to run away,  
Thief! Stop thief! exclaims aloud,  
To escape among the crowd?  
Which is in me by nature  
O England, how I mourn thy fate!  
How sure thy losses now are great,  
How such what Briton can endure,  
And the Connoisseur!  
Write, or e'er the sun goes down,  
The censor, Mr. TOWN.

He dies, who's et takes pains to con him,  
With blushing honour thick upon him;  
O may his name these verses save,  
Be these inscrib'd upon his grave:  
Know, reader that on Thursday died  
The CONNOISSEUR, a suicide!  
Yet think not that his soul is fled,  
Nor rank him 'mongst the vulgar dead;  
How'er defunct you set him down,  
He's only going out of town.

EPILOGUE, spoken at the Theatre Royal in  
Drury-Lane, April 30, 1765, by Miss  
Hopkins, a Child of six Years old, at the  
Benefit of Mr. Hopkins, Prompter, and  
Mrs. Hopkins.

Enter, speaking to Mr. Hopkins at the Stage-Door.

NAY—but I must—I must, indeed,  
papa!

Pray let me go!—what signifies mama?

Coming forwards, curtsey,  
Your servant, gentlemen!—Your servant, la-  
dies!

Papa's the prompter—but to act my trade is;

And tho' my size is small, my years but few,  
I'll warrant he shall find I know my cue.

Females of ev'ry age have leave to rattle:  
Why may not I then, like my elders, prattle?

Mama indeed cries, "Hush, you little elf!"  
"Prithee be silent!—I'll talk all myself."

But let her know, my tongue as her's is  
nimble,

And I had rather use it than my thumbs;  
Had rather gossip, speak a part, or wheedle,

Than darn, or wound my fingers with a needle.

A sempstress? No. A princess let me be  
In all the pomp and state of tragedy!

A princess, with a page, and sweeping train,  
A bowl, a dagger and a lover slain?

Oh, how I'll rant! how loud I'll be! and  
glibber than honest Ned's hand and head!

Than Yates, or Pritchard, Bellamy, or Old  
If for the buskin you object my size,

Why Garrick's little—but has piercing eyes;  
And so have I.—But I'm too young, you'll  
say,

Ah, Sirs! I shall grow older ev'ry day,  
And they that now my faint endeavours spare,

Miss in her teens shall thank them for their  
care.

BRYAN and PEREENE,  
A WARRIOR INDIAN BATTLE.

Founded on a real Fact, that happened in the  
Island of St. Christopher's about two Years  
ago.

THE north-east wind did briskly blow,  
The ship was safely moor'd,

Young Bryan thought the boat a crew down,  
And so leapt over-board.

Percent



Peregrine, the pride of Indian names,  
 His heart long held in thrall,  
 Whoso his impatience blames,  
 I wot, ne'er lov'd at all.  
 A long long year, one month and day,  
 He dwelt on English land,  
 Nor once in thought or deed would stray,  
 Tho' ladies sought his hand.  
 For Bryan he was tall and strong,  
 Right blythsome roll'd his een,  
 Sweet was his voice when'er he sung,  
 He stant had twenty seen.  
 But who the countless charms can draw,  
 That grac'd his mistress true!  
 Such charms the old world seldom saw,  
 Nor oft, I wean, the new.  
 Her raven hair plays round her neck,  
 Like tendrils of the vine;  
 Her cheeks red dewy rose buds deck,  
 Her eyes like diamonds shine.  
 Soon as his well-known ship she spied,  
 She cast her weeds away,  
 And to the palmy shore she hied,  
 All in her best array.  
 In sea-green silk so neatly clad,  
 She there impatient stood;  
 The crew with wonder saw the lad  
 Repell the foaming flood.  
 Her hands a handkerchief display'd,  
 Which he at parting gave;  
 Well pleas'd the token he survey'd,  
 And manlier beat the wave.  
 Her fair companions one and all,  
 Rejoicing crowd the strand;  
 For now her lover swam in call  
 And almost touch'd the land.  
 Then through the white surf did she haste,  
 And clasp her lovely swain;  
 When, ah! a shark bit through his waste;  
 His heart's-blood dy'd the main.  
 He shriek'd! his half sprang from the wave  
 Streaming with purple gore,  
 And soon it found a living grave,  
 And ah! was seen no more.  
 Now haste, now haste, ye maids, I pray,  
 Fetch water from the spring:  
 She falls, she swoons, she dies away!  
 And soon her knell they ring.  
 Now each May morning round her tomb  
 Ye fair, fresh flow'rets strew,  
 So may your lovers scape his doom,  
 Her hapless fate scape you!

To the AUTHOR of the LONDON  
 MAGAZINE.

S I R, Leigh, May 10, 1765.

I N your last month's Magazine, with  
 pleasure I read the reply of your corres-  
 pondent E. H. of Hants, to my answer to his  
 remarks on the chin-cough. Whence I find  
 after all, that we both agreed as to the *me-  
 thodus medendi*, only differed in opinion as  
 to the site of the cause of this whooping  
 cough; and hereto he comes so very near,

as even to deduce that originally from the  
 stomach and *primæ viæ*, only not while resi-  
 dent, (as I thought) in those parts, but after  
 transferred to the substance of the lungs by  
 the common circulation of the blood.

Thus, you see, at last, the difference be-  
 tween us is but little, yet the truth should  
 always prevail be it in matters ever so mi-  
 nute; wherefore I freely give up the dis-  
 pute, and, as without the assistance of any  
 third person to determine the controversy be-  
 tween us, he has so sufficiently decided it  
 himself, I own him in the right; stand cor-  
 rected; and am convinced.

Now, as I hate all idle altercations, I will  
 publicly acknowledge what led me into this  
 mistake, and which possibly may be a cau-  
 tion to prevent the like in others, the non-  
 observance of Horace's rule:

*Nullius addictus jurare in verba magistri.*

For after all, I must needs confess, my first  
 opinion was the same with Mr. E. H.'s, the  
 most common, and prevalent one, till the  
 authority of those few physicians biased my  
 judgment, and warped me over to theirs;  
 and the so sudden ceasing of the Chin-cough  
 on taking only one single dose of Cambray  
 from my own practice, confirmed me therein.  
 The inference might be too great, and ha-  
 zardous, indeed, from so little experience, and  
 narrow observation.

To conclude, I heartily wish all other dis-  
 putes were as easily decided, most of which  
 might soon be, provided vain man would  
 divest himself of pride and partiality, and  
 follow after truth, only for truth's sake, with  
 honour, and honesty.

I am, the Writer's

Obliged humble servant,

JOHN COOK

I N Sir James Ware's history of Ireland  
 page 162, is the life of Dr. Browne, arch-  
 bishop of Dublin, one of our first reformers  
 in Queen Mary's time; and he read a  
 sermon of the bishop's against popery, in  
 which there is a very remarkable prophe-  
 cy of the dispersion and downfall of the  
 jesuits, as it has lately been most amply  
 verified in part, and, as we hope, may  
 be in the whole. "Jesus (says he) shall  
 to fulfil the law, and not to abolish  
 law. But there are a new fraternity of  
 sprung up, who call themselves jesuits,  
 which will deceive many, who are more  
 than the scribes and pharisees manner and  
 the jews; they shall strive to abolish  
 truth, and shall come very near to suc-  
 cess; for these sorts will turn themselves  
 into several forms, with the heathen, an  
 idolater, with the atheists, an atheist, with  
 the Jews, a Jew, and with the reformed,  
 reformed, purposely to know your inter-  
 pretations, your minds, your hearts, and your  
 intentions, and thereby bring you at last to  
 confusion."



the fact that said in his heart there is no God. These shall spread over the whole world, shall be admitted into the council of princes; yet in the end, God to justify his law, shall suddenly cut off this society, even by the hands of those who have most succoured them, and made

use of them; so that at the end they shall become odious to all nations; they shall be worse than Jews, having no resting place upon earth; and then shall no Jew have more favour than a Jew.

*Eccle. Temp. 1765.*

T H E

# Monthly Chronologer.

WEDNESDAY, April, 24.

INETY-five convicts, one of them the noted Dick Swift (See p. 209, 10) were shipped for his majesty's plantations, from Newgate.

FRIDAY, 26.

The late contested election for high steward of the university of Cambridge, was determined in favour of the earl of Hardwicke. (See our last vol. p. 213, 378.)

SUNDAY, 28.

Mr. Brisson, of Greek street, Soho, was barbarously murdered, with her skull fractured and her throat cut. The murderer, who also robbed the house, is said to have fled to France.

WEDNESDAY, May 1.

Mr. Almon shewed cause, by his counsel, in the court of King's Bench why the writ of attachment should not be issued against him; after many very full, learned and protracted arguments, which lasted from nine o'clock in the morning to near half an hour past one, the judges deferred, for a few days, giving their opinions. The counsel for Mr. Almon were, Serjeant Glynn and Mr. Dunning; for the crown, Mr. Attorney-general, Mr. Solicitor-General, Mr. Morton, and Mr.

THURSDAY, 2.

Thirty-eight seamen, five women and a child, perished by the foundering of a Longboat at Spithead.

SUNDAY, 5.

A house was consumed by fire, and damaged, in College street, Westminster.

TUESDAY, 7.

At Norwood, for poisoning her husband, in the county of Somerset, a woman was burnt at Tynechester, pursuant to her own declaration. She obstinately denied the fact till two days of her execution, when she informed she would most certainly confess on the day appointed, she made the following declaration to the clergyman who attended her: that she was born near Llanidloes, in Wales, was about thirty-three years of age, and married to her deceased husband

band (who was sixty years old when he died) when she was but eighteen. For the first ten years they lived happily together, till she became acquainted with one H—, a shoemaker, who seduced her, and who she charged with being the author of her unhappy end; that she frequently eloped from her husband, and spent his substance on H—, &c. that she and H— several times beat her husband in a cruel manner, and once attempted to strangle him, by holding him about the neck with their hands, H— declaring he would marry her, if she could rid herself of her husband; on this she bought poison, and gave it to him in some boiled milk, of which he died two days after. She was drawn on a sledge to the place of execution, where she behaved with uncommon fortitude, the terrible apparatus making no visible impression on her. After joining in prayer and singing a hymn, she was strangled; but the fire was not kindled till after she had been some time dead. As a dying woman she earnestly recommended to H— a sincere repentance of his past transactions.

THURSDAY, 9.

At the anniversary sermon and feast of the sons of the clergy, 828 l. 9s. was collected, and at the rehearsal on the 30th ult. 253 l. 18s. 10d. for that laudable charity.

FRIDAY, 10.

The following bills received the royal assent by commission:

The bill to encourage the growth and cultivation of madder in England; those for repairing the church of the united parishes of All Saints and St. John, in the town of Hertford; enlarging and maintaining the harbour of Ramsgate, and for preserving the haven of Sandwich; vesting the glebe lands belonging to the rectory of the parish church of St. Christopher, in the city of London, in the governor and company of the bank of England; &c. to alter certain rates of postage and to amend other acts relating to the revenue of the post-office; repealing the duties now payable on raw silk, and granting other duties in lieu thereof; repairing roads from Ratcliff highway thro' Cannon street, and for watering watching and lighting the



same; to render more effectual in his majesty's dominions in America, the act for punishing mutiny and desertion; for appointing additional commissioners of the land tax; providing a public reward for persons discovering longitude at sea; to oblige agents, for prize-money to account for such sums as remain unclaimed; to encourage the white herring fishery; for laying several additional duties on the importation of wrought silks and velvets and to encourage the silk manufacture of this kingdom, and to prevent any combinations of workmen; granting certain duties on the exportation of coals, and several East-India goods, &c. for better supplying the export trade of this kingdom to Africa with coarse printed calicoes, and other goods, the manufacture of the East Indies, or places beyond the cape of Good Hope, and to encourage the importation of bugles into this kingdom; granting annuities attended with a lottery, payable out of the sinking fund; augmenting the income of the masters in chancery, &c. to prevent the illicit trade to and from the Isle of Man; for repealing the laws relating to the woollen manufacture in the county of York, in respect to width and length of woollen cloth, and for preserving the credit of the masters of the said manufacture; to several road and private bills.

## SATURDAY, 11.

The machine for raising water out of ships, invented by Mr. Charles Douglas Bowden, deputy marshal of the admiralty, was tried on board his majesty's ship *Surprize* at Deptford, before the committee of Mechanics belonging to the society for the encouragement of arts, manufactures, and commerce, which threw out near two tons in one minute and a half, exclusive of a large quantity which run to waste, and could not be measured; but on a moderate calculation was supposed to be upwards of a ton more, and was esteemed by all present as a very curious and useful invention.

## MONDAY, 13.

A house near Plymouth dock, was consumed by fire.

## TUESDAY, 14.

A young gentleman was most dangerously wounded in a duel, at a Tavern in Westminster.

A great number of journeymen weavers, with a black flag carried before them, accompanied by their wives and children, went up to St. James's, to represent to his majesty their distressed condition for want of work, occasioned by the importation of French Silks and other foreign goods. Their majesties being gone for Richmond before they reached St. James's, most of them went to Richmond; where one of the lords in waiting brought them word from his majesty, that he would do all in his power for their relief.

The lord mayor and court of aldermen, at Guildhall, having notice of the above large body of weavers going up to St. James's, dispatched orders to the bea- dles of the several wards, to give notice to the constables in every parish to repair to their respective watch-houses, with assistance, and there to remain till further orders, to prevent any riots that might happen.

## WEDNESDAY, 15.

Upwards of sixty houses &c. were consumed by a dreadful fire in Narrow street, Lime-house.

His majesty went to the house of peers, and gave the royal assent to the following bills, viz.

The bill to provide for the administration of the government, in case the crown should descend to any of the children of his majesty, being under eighteen years of age.

The bill to prevent the illicit trade now carrying on to and from the Isle of Man.

The bill to apply the sum granted to pay and cloath the militia, for the service of the present year.

John Pickett, was executed at Tyburn pursuant to his sentence. (See p. 209.)

## THURSDAY, 16.

Two hundred and nineteen pounds, 6s. 9d. was collected at the anniversary sermon and feast of the Asylum.

A great body of weavers again went to St. James's, and a mob was very riotous in Bloomsbury square.

## FRIDAY, 17.

In the morning the weavers assembled again, by beat of drum, in Spitalfields, to the number, as supposed, of upwards of fifty thousand, from whence they proceeded, in three large bodies to Westminster. One corps took the route of Grace-church street and London-Bridge, from whence they proceeded over St. George's fields. Another corps marched along Ludgate-Hill, and the Strand while the third proceeded by way of Horse-born and Covent-garden. When united again in Westminster, the crowd was so great that the members could scarce get to their respective houses. All Old-Palace-Yard, New-Palace Yard, and the streets adjoining quite as far up as Westminster-Bridge, were filled with these poor petitioners, besides multitudes of others that were in the Park. Before them, in their march, flags of various colours were borne by the women, particularly a French silk handkerchief, with a golden border on it, and a cross of gold in the middle; a large piece of French silk, said to have been procured from the shop of a mercer in town, and three or four pieces of French lace, &c. &c. The women wore red cockades and shreds of silk in their hats. In Westminster they stopped the carriages of the members, as they went to their houses, praying them to take pity on the



weavers, but behaved in all other respects with the greatest good order. To prevent any tumult however, the first troop of horse-guards, with a party of horse-grenadiers, and three companies of the foot-guards all under arms, and headed by their proper officers, were ordered from the parade to Old Palace-Yard, where they were drawn up in two lines before Westminster-Hall, to clear the passage for the members to get to the house. They continued assembled till near four o'clock, when being informed by their heads, that hand-bills would be distributed next day, which would allay all their fears, and every other necessary step be taken for their advantage, they were recommended to separate peaceably, and accordingly began their march home again, so that by five the streets round Westminster-Hall were pretty well cleared of them. Sir John Fielding, and his brother justices, had attended at the new Guild-Hall all the time; at which place there was also a conference between the chieftains of the weavers, to the number of about 400, their masters, and the mercers, when it was agreed by the latter immediately to recall all their journeymen instantly to work. But though this had so good an effect, that it contributed, perhaps, more than any thing else, to disperse them; yet in their return they said they should not depend entirely upon promises, and talked of getting the Watermen to join them, &c. A body of them even went to Bloomsbury-Square, where they pulled down the stone posts, and part of the wall, before the duke of Bedford's house, with the rails in the road to Fig-lane, besides ploughing up the ground in the middle of the square and doing other damage. These outrages being apprehended there, a party of the horse-guards had been added to the foot, which had been placed there the night before, but the mob were so unruly, that they tore up the very pavement to supply them with stones to pelt the guards, in consequence of which much mischief was done, many of the soldiers were cut and wounded, and several of the people trampled down by the horses. These outrages continued a great part of the night.

Another body went to Mr. Carr's, a silk mercer, on Ludgate-hill, where they demolished the windows, broke the lamps at the door and did other mischief. In consequence of this, between seven and eight o'clock, the mayor attended by the sheriffs, recorder, marshal, and sword bearer, with a number of peace-officers, repaired to the spot, where his lordship was obliged to leave his coach in St. Paul's church yard, from whence he proceeded on foot to Mr. Carr's, when the recorder told the populace that unless they dispersed, the riot act should be read.

His lordship then repaired to the Globe tavern in Fleet-Street, and attended there with his brethren for some time, after which he returned about ten o'clock, in a chair, to the mansion-house, his coach being still unable to pass for the mob.

About nine in the evening a strong party of horse, with another of foot, were drawn up before Mr. Carr's house, but happily the night passed without any further disorder.

A court of aldermen had previously met the evening before to consult on proper methods for preventing the ill consequences, that might arise from so large a body of people daily assembling; a party of the guards from the tower, did duty all Thursday night in Moorfields; another party had been sent for the same night to Spitalfields, on account of the mob breaking the windows there of some master weavers, who were reported to have had French silks in their houses, particularly of one in Prince's-street, whose windows were intirely demolished from the top to the bottom.

At six this morning, a strong party of the guards attended by a great number of constables, headboroughs, &c. marched from Hicks's Hall to Moorfields, to be at hand against any further riots.

Their principal orator on most of these occasions was one Jones, a welchman. This person received the message on thursday last, at St. James's, after which he drew his brethren off to the Green-Park, and like another Ket, signified what had passed from a tree. Yesterday also he made a long harangue to them in Old-palace-yard, persuading them to disperse, and seems to conduct himself with a good deal of modesty and decorum.

Several houses were consumed by fire, in Gravel-lane, Wapping.

#### TUESDAY, 21.

Was held the anniversary meeting of the Middlesex hospital.

A proclamation was published for suppressing riots, tumults, and unlawful assemblies, in pursuance of an address of the house of lords, and the insults offered to the duke of Bedford and his house.

#### SATURDAY, 25.

His majesty gave the royal assent to such bills as were ready; after which he made the following most gracious speech from the throne:

"My lords and gentlemen,

The dispatch which you have given, with so much zeal and wisdom, to the public business, enables me now to put a period to this session of parliament.

No alteration in the state of foreign affairs has happened since your meeting, to disturb the general peace; and it is with pleasure that I inform you, that the present dispositions



tions of the several powers of Europe; promise the continuance of this blessing.

I have seen, with the most perfect approbation, that you have employed this season of tranquility in promoting those objects which I had recommended to your attention, and in framing such regulations as may best enforce the just authority of the legislature, and, at the same time, secure and extend the commerce, and unite the interests of every part of my dominions.

Gentlemen of the house of Commons,

The cheerfulness and prudence which you have shewn in providing for the necessary expences of the present year, deserve my particular acknowledgments. The many bills which you have formed for the improvement and augmentation of the revenue in its several branches, and the early care which you have taken to discharge a part of the national debt, are the most effectual methods to establish the public credit upon the surest foundation, and to alleviate, by degrees, the burthens of my people.

My lords and gentlemen,

The provisions which have been made for the administration of the government, in case the crown should descend to any of my children under the age of eighteen years, whilst they add strength and security to our present establishment, give me the kindest and most convincing proof of your confidence: the sense which I have of the important trust reposed in me, and my desire to repay this mark of your affection, by discharging my part agreeably to your intention, in the manner most beneficial to my people, have concurred to make me execute, without delay, the powers with which you have entrusted me. This is already done, and you may be assured, that as far as it depends upon me, those salutary provisions shall never be ineffectual. It is my ardent wish, and shall be my constant endeavour, on this, and every other occasion, to perpetuate the happiness of my subjects, and to transmit to posterity the blessings of our invaluable constitution.

Ended the sessions at the Old Bailey, when Mary Edwards, for robbing her mistress, received sentence of death: twenty-three to be transported for seven years, two for fourteen years; and one was burned in the hand.

Ten houses were consumed by fire, at Kettering in Northamptonshire.

*Extract of a Letter from Mr. Wilkes, to his Friend in London, dated Naples, March 25, 1765.*

"The foreign Gazettes are very impertinently sending me into the service of half the princes of Europe; I hope my friends do me more justice at home, and think of me as I

do of myself, ever actually in the service of England, and for my life unalienably attached to my native country. The most unjust and cruel persecutions, the most unmerited outlawries, shall never warp my allegiance. I do not forget the present page of our history, and a second letter to the borough of Aylesbury shall soon prove it."

The following anecdote of the late famous Mr. Roubiliac deserves to be recorded:—Some years since the above celebrated statuary found a parcel of Bank notes in the churchyard of St. Martin's in the Fields, to the amount of 7000*l.* the property of a Yorkshire gentleman, who advertised a reward of 500*l.* in consequence of which Mr. Roubiliac returned the notes, but generously refused to take the reward, though at that time he was greatly distressed for money: the gentleman, charmed with his behaviour, made him a present of a fine set of plate, and left him 1000*l.* in his will, in case he survived him; but Mr. Roubiliac dying first rendered the gentleman's grateful intention of no effect.

The lord mayor has drank to Samuel Jackson, now Samuel Dodington, Esq; citizen and apothecary, Brackley Kennett, Esq; citizen and vintner, and Benjamin Charlwood, Esq; citizen and apothecary, to be sheriffs of London and Middlesex.

The queen has given 100*l.* to the Magdalen charity.

Two houses and two barns, have been consumed by fire, at Ombersley, in Worcestershire.

At Pontefract in Yorkshire, there are now living a labouring man and his wife, whose ages together make 213; his age being 118, and her's 105.

*Extract of a Letter from Philadelphia, March 15, 1765.*

"As no treaty can be held with Indians without English goods, a considerable quantity was purchased at this place by Sir William Johnson's order, at the expence of the crown, to be distributed among our friends, and to the other Indians, when the peace should be concluded. These goods, with others sent by the merchants to renew the trade, as soon as it should be allowed, were on their way to Fort Pitt, loaded on eighty pack-horses. A number of the disorderly people of Cumberland county, with arms, attacked the caravan in the woods near Siddling hill, killed some of the horses, and took all the goods. We hear farther, that a small party of the king's troops being called from Fort Loudon apprehended some of these rioters, but they were soon rescued by forty of the gang; the soldiers, however, before they got back to the fort, took three more of them, and carried them into the fort. But the fort was



soon beset by a large body of the rioters, who threatened to storm it, and put every man to the sword, if the prisoners were not set at liberty; and the place not being defensible by the small number of soldiers that were in it, the demand was complied with, on the rioters engaging that the persons taken should appear at the next court. We hear farther that, in the mean time, the Indians who had been invited to the treaty, were assembling at Fort Pitt, where Col. Croghan also was daily expecting the goods for presents, in order to proceed in the treaty; and some ill consequences are apprehended from the disappointment."

*Births, Burials, &c. of many considerable Cities, &c. in the Year 1764. (See our last Vol. p. 370.)*

**AMSTERDAM.** Died 8585, being 1291 less than in 1763. Born 5896.

**Amster.** From Jan. 1, 1764, to Jan. 1, 1765, buried 451; christened 383; married 149 couples.

**Denmark.** Died 27,167. Born 25,756. In Norway, died 19,386. Born 23,236. In the Duchies of Sleswick and Holstein, lordships of Pinneberg and the city of Altona, died 14865. Born 13159. So that, on the whole, his Danish majesty has lost 58413 subjects, and acquired 62,151 new ones.

**Montbism.** Died 4128. Born 5045.

**Dublin.** Died 2307. Born 1999. Decreased in the Christenings 205, in the burials 298.

**Amster.** Died 910. Born 880.

**Amster.** Died 1113.

**Amster.** Died 430. Born 457. Marriages 165.

**Amster.** Died 754. Born 886. Married 47 couples.

**Amster.** Died 1799. Born 19,404. Marriages 4838. Foundling children 5560.

**Amster.** Of the protestant congregation, died 160. Born 227. Marriages 67.

**Amster.** Died 1735. Marriages 503.

**Amster.** Died 391. Born 432. Marriages 155.

#### MARRIAGES and BIRTHS.

**Amster.** **JOHN** Carson, Esq; was married to Miss Milner — 7. Mr. [unclear], of Bath, to Miss Hitch, eldest daughter of the late Charles Hitch, Esq; — Reverend Mr. Ho-ham, to Miss Susanna [unclear] — 13. Richard Butler, Esq; to [unclear] — James Hubbold, Esq; to [unclear] — Horatio Mann, Esq; to [unclear] — 19. William Bromley, Esq; to [unclear] — 23. Stainer Holford, Esq; to [unclear] — Mr. Gines, banker, to Miss [unclear] — Alexander Boucher, Esq; to Miss [unclear] — Mr. Wachsel, the German [unclear], to Miss Arney.

May 7. Capt. Goodard, to Miss Rich — 8. Robert Hafelfoot, Esq; to Miss Hoare.

Lately. Christopher Hopwood, Esq; to Miss Harriot Lysaght — — Moody, Esq; to Miss Hollingsworth, an 80,000 l. fortune — Baron Winn, to Miss Anne Winn — Launcelot Crosby, Esq; to Miss Clara Henley — Charles Belfield, Esq; to Miss Letty Sibthorpe — Nathaniel Richardson, Esq; to Mrs. Carey — John Whitmore, Junior, Esq; to Miss Donethorne — Thomas Ley, Esq; to Miss Ley — Rev. Dr. Wetherell, to Miss Crooke — John Sawry Morritt, Esq; to Miss Pierse — Reverend Dr. Douglas, to Miss Rooke — Mr. Joseph Ransom, to Mrs. Bland — Hon. George Weatherill, of St. Kitt's Esq; to Miss Blizard — Sir Thomas Parkyns, bart. to Miss Smyth — Will. Watts, Esq; to Miss Forfar — Farrer Hillersden, Esq; to Miss Gee — Henry Masterman, junior, Esq; to Miss Alcock — Reginald Cecil, Esq; to Miss Lvinge — William Richardson, Esq; to Miss Blanchard.

April 7. Mrs. Todd, of the post-office, was delivered of a daughter.

May 11. Mrs. Parker, of Queen-square, of a daughter.

Lately. Lady of governor Lyttelton, at Jamaica, of a son — Lady of Captain Shasto, of a daughter — Viscountess Irwin, of a daughter — Mrs. Packer, of Hatton-Garden, of two sons — Wife of the dean of Lincoln, of a son — Lady Dyke of a son.

#### DEATHS.

March 23. **HENRY** Bowles, of Winchester, M. D. — 27. William Stone, of Bedingham, Norfolk, Esq;

April 3. Paul Amfinck, Esq; a Ham-burgh merchant — [Counsellor Lewis, of the Temple — Richard Cleeve, Esq; late a common-council man — 5. That truly great and good man and excellent poet Dr. Edward Young, vicar of Wellwyn, in Hertfordshire — 14. His grace Dr. Charles Cobbe, archbishop of Dublin, aged seventy-nine — 15. James Gosling, Esq; cashier of the South-sea company — 16. Alexander Sheafe, Esq; a bank-director — 17. Robert Sibley, sen. Esq; a solicitor in Chancery — Jasper Fitch, of Kensington, Esq; — 20. Lady Cath. Duff, sister of the earl of Fife — 21. David Mallet, Esq; well-known in the literary world — Thomas Martin, of Clapham, Esq; — 23. Anthony Eastman, of Dulwich, Esq; — 24. Justice Cox, of the Strand — 25. Mrs. Elliott, one of the coheirs of the late secretary Craggs. — 31. Sir James Carnegie, bart. member for Kincardineshire.

May 1. James Buller, Esq; member for Cornwall — 2. John Creed, Esq; a verdurer of Rockingham forest, of a dead palfrey — 3. Sir Edmund Anderson, of Kildwick, in Yorkshire bart — 7. Iva Whitebread, Esq; an eminent merchant — 9. Rev. Dr. Ayerst, senior prebendary



prebendary of Canterbury, aged eighty-three—10. Leonard Bromley, of Greenwich, Esq;—Colonel James Halyburton, of Pitcur—Frederick Billingham, of Devonshire, Esq;—John Peyton, Esq; in the commission of the peace for Surry—11. Daniel Mesman, of Southgate, Esq;—12. John Arthur, Esq; a barrister at law—13. Hon. Lady Long, mother of Sir Robert—14. Mr. John Clarke, one of the bridge-masters of this city, and late an eminent bookseller.

Lately, Joseph Godfrey, Esq; secretary to the Sun-fire-office—John Walsh, of Hatton-Garden, Esq;—Lieut. General Fowke—Mrs. Armiger, wife of the General—Sir Duncan Campbell, of Lochnell, in Argyleshire—Lady Strathnaver—Justice Martin, of Hackney—Lady Betty Bateman—Sir Robert Cocks, bart.—Mr. Thomas Gardner, printer in the Strand—Mr. Ladbroke, brother of Sir Robert—Thomas Stanyford, Esq; serjeant at law—Sir Jonathan Cope, bart. succeeded by his grandson now Sir Charles—Reverend Mr. Deere, of Cowbridge, aged 102—Mr. A. Doddsley, brother of Mr. Doddsley, of Pall-Mall—Justice Worrall, of Spittlefields, by a fall down stairs—Joseph Tolson Lockyer, Esq; member for Ivelchester—The dowager princess of Orange, aged 77—The viscountess dowager Kilmorey—The famous Mrs. Teresa Constantia Philips, at Jamaica—John Chandler, of Plymouth, Esq;—Mr. Peter Gaultier, of Spittlefields, aged 102—William Beckford Ellis, Esq; at Jamaica—James Bensley, of Lincoln's-Inn, Esq; by a fall from his horse—Lewis Morris of Penbryn, Cardiganshire, Esq;—W. Willey, Esq; member for the Devises—Christopher Holden, of Hackney, Esq;—Mrs. Henderson, of Dean's Yard, aged 106—Hon. Edward Wingfield, second son of the viscount Powerscourt—Wife of Captain Price, of Tynewydd, Denbighshire, a very worthy lady—Samuel Harrison, Esq; sometime an East-India director—John Warburton, Esq; a Norway merchant, aged ninety-one—James Todd, Esq; Town-clerk of Berwick—Tho. Carlton, of Apulby, in Westmoreland, Esq;—Rev. Mr. Frost, rector of Bishops-bourn, in Kent—Timothy Ford, of West-Hellerton, in Yorkshire, Esq;—Robert Warner, of Belmont, Hants, Esq;—John Conrad Heinzelman, Esq; an eminent merchant—John Vardy, Esq; first clerk of the works, at Chelsea hospital—Hon. Serjeant Wynn—Rev. Dr. Fletcher, dean of Kildare—Right hon. countess Dowages of Exeter—Rev. Dr. Moore, prebendary of Durham, &c.—Jonathan Aislaby, of Studley, in Yorkshire, Esq;—Tho. Liston, of Iron-Ac-ton, Glouc. Esq;—Hon. Alex. Colvill, collector of the customs at Inverness—Richard Whitfield, of Old-street, Esq;—John Fleming, Esq; comm. gen. of the ceded islands—Sir Walter Riddell, of Tiviotdale, bart.—Tho. Thornton, Esq; a hop merchant—Mr. Anthony Walker, an ingenious engraver.

COURSE of EXCHANGE.

London, May 21, 1765.

Amsterdam, 36 5 2½	Cadiz, 39
Uf.	Madrid, 39 ½
Ditto at sight, 36 3 2 2	Bilboa, 38 ½ 2 ½
Rotterd. 36 5	Leghorn, 50 ½ 2 ½
Antwerp, No price	Genoa, 49 ½
Hamburgh, 34 9 2 ½	Venice, 51 ½
Uf.	Lisbon, 52. 5d. ½
Paris, 1 day's date, 30 ½	Porto, 52. 5d. ½
Ditto 2 Uf. 30 ½	Dublin, 9 ½
Bordeaux ditto 30 ½	

Prices of Gold and Silver.

Gold, in Coin	3l. 18s. 0d.
Ditto in bars	3l. 18s. 0d.
Pil. pes. of eight,	5s. 3d.
Ditto small,	5s. 3d.
Mexico, large	5s. 3d.
Ditto small,	5s. 3d.
Silver in bars stand.	5s. 4d.

BILLS of Mortality, from Jan. 22 to May 21.

CHRISTENED.	BURIED.
Males 2771	Males 3910
Females 2675	Females 3936
5446	7846

Whereof have died,

Under 2 Years 2468	Within the Walls 54
Between 2 and 5 513	Witho. the walls 190
5 and 10 — 242	Mid. and Surry 37
10 and 20 — 293	City & Sub. West. 26
20 and 30 — 658	
30 and 40 — 891	
40 and 50 — 846	
50 and 60 — 675	
60 and 70 — 643	
70 and 80 — 423	
80 and 90 — 10	
90 and 100 — 23	
100 and upwards 1	
7866	

Weekly, Jan. 19. 4	12. 5
Feb. 5. 4	19. 5
Mar. 5. 5	25. 6
12. 4	Mar. 5. 5
19. 5	12. 4
26. 6	19. 5
Apr. 2. 4	26. 6
9. 5	Apr. 2. 4
16. 6	9. 5
23. 7	16. 6
30. 8	23. 7
May 7. 9	30. 8
14. 10	May 7. 9
21. 11	14. 10

Wheaten peck loaf, wt. 17lb. 6oz. 23.

ECCLESIASTICAL PREFERMENT

From the LONDON GAZETTE.

S. T. James's, April. 9. Rev. Charles is appointed dean of Kilmore, in Whitehall, Apr. 27. Rev. Sir R.



1765.

Woodesley, bart. is appointed dean of Worcester.

*From the rest of the Papers.*

Rev. James Hasker, M. A. is presented to the vicarage of Ardesley, Leicestershire—Mr. Henschley, to the vicarage of Moulders, Northamptonshire—Mr. Derby, to the rectory of Norton, Kent—Mr. Stone, to the vicarage of Lessington, Wilts—Mr. Holmes, to the vicarage of Burlington, Wilts—Mr. Smithies, to the vicarage of Balfover, Suffolk—Mr. Williams, to the North Mediety, of the rectory of Great Sheepey, Leicestershire—Mr. Tatton to the rectory of Middleton cum Bryan, Bucks—Mr. Brocket, to the vicarage of Over, Cambridgeshire—Mr. Hawkins, to the ministry of Great St. Mary's, Cambridge—Mr. Beaven, to the rectory of Basington, Wilts—Mr. Coker, to the rectory of Langton-Long-Blandford, Dorsetsh.—Mr. Masters, to the vicarage of Loders-Piner, Somersetshire—Mr. Wilmot, to the rectory of Caldbeck, in Cumberland—Mr. Fawcett to the rectory of Horton, Kent—Mr. Myers, to the vicarage of Worsley, in Leicestershire—Mr. Collins, to the vicarage of Bardlington, Somersetshire—Mr. Smith, to the rectory of Homington, Worcestershire—Dr. Markham, to the vicarage of Boxley, Kent—Mr. Wilkinson, to the vicarage of Sibley, Wilts—Mr. Cutring, to the rectory of Wyke-Regis, Dorsetshire—Mr. Bailey, to the livings of Brent-Pelham and Fourneaux-Pelham, Hertfordshire.

A dispensation passed the seals to enable the Rev. Edward Baugh, M. A. to hold the rectories of Ribsford, Worcestershire, and Sollars, Salop—Mr. Carver, to hold the rectories of Freestone and Whiston, in Yorkshire—Mr. Weston, to hold the rectory of Mapthall, in Bedfordshire, and the vicarage of Campden, Gloucestershire—Mr. Buckner, to hold the rectories of Leminster and Stoke, in Suffolk—Mr. Griffith, to hold the rectories of Handsworth, Yorkshire, and Eckington, Derbyshire—Mr. Colcall, to hold the vicarages of Ashford, Kent, and Ashburnham, Suffolk—Mr. Burnaby, to hold the rectory of South Croxton, Leicestershire, and the vicarage of St. Margaret, Leicester—Mr. Hornum, to hold the rectories of Merton, Devon, and of St. Dominick, Cornwall.

PROMOTIONS Civil and Military.

*From the LONDON GAZETTE.*

T. James's, March 26. The king has been pleased to promote the following  
Lieutenant generals, John earl of Rothes to be general of foot; Harry Pulteney to be general of foot; Sir Charles Howard to be general of horse; John Duke of Argyll to be general of horse; James Oglethorpe to be general of foot; John earl de Lawarr to be general of horse. Major generals, James

Durand, John marquis of Lorne, Daniel Webb, John Fitz William, James Paterfon, Robert Anstruther, William A'Court, Charles Montagu, George lord Forbes, John Stanwix, Charles Jefferyes, Sir Jeffery Amherst, Joseph Hudson, Sir Henry Erskine, bart. Archibald Douglas, Robert Armiger, Sir John Griffin, Griffin, Studholme Hodgson, George Augustus Elliot, Sir David Cunningham, bart. Thomas Brudenell, to be lieutenant generals. Colonels, James Prevost, in America only, John Toovey, Henry Whitley John Clavering, George Cary, George Gray, James Adolphus Oughton, John Gore, James Murray, George William-ion, Cyrus Trapaud, Sir William Boothby, bart. William Keppel, Richard Peirson, John Furbar, Benjamin Carpenter, John Owen, Bigoe Armstrong, Edward Harvey, William Earl of Shelburne, William Haviland, Ralph Buston, William Rufane, Hamilton Lambert, John Irwin, Cadwallader Blayney, Charles Vernon, William Gansell, David Graeme, Marcus Smith, Edward Urmston, to be major generals.

Whitehall, April 23. Sir Henry Erskine, bart. is appointed secretary to the order of the Thistle—John Luxmore, Esq; assay master of Tin, in Cornwall and Devon,

*From the rest of the papers.*

Judge Aston was knighted, and with Messrs. Jephson and Lee, called to the degree of serjeants at law—Right hon. Hans Stanley, is appointed governor of the Isle of Wight—Lieut. Col. Pigot, of St. Mawe's Castle, Cornwall and John Wynne, Esq; Lieut. Gov. of Cork—Major William Forbes lieutenant colonel of the fifty-fifth regiment of foot—Major Walth, lieutenant colonel of the thirty-first, and captain Bromley, major—Mr. Stopford, major of the sixty-sixth—Col. Tayler, an aid de camp to his majesty.

B—KR—TS.

THOMAS Myles, of Primrose-street, Wine Merchant.  
George Fayle, of St. Sepulchre, London, Sword-hilt-maker.  
John Lewis Ballisatt, of Chelsea, Victualler.  
Charles Hutton, of Cripplegate. Goldsmith.  
Thomas Marshall, of Prescot, Lancashire, Skinner.  
John Morris, of Haverford-west, Dealer.  
John Green, of Fareham, Hampshire. Malster.  
Thomas Lambert Hill, of Little Walsingham, Norfolk, Merchant.  
Thomas Lewington, of Monmouth-street, Salesman.  
Thomas Plant, of Fenchurch-street, Victualler.

FOREIGN AFFAIRS.

RENNES, April 8. On the 5th the parliament, all the chambers assembled, resolved "to offer a supplication to the king, that the members of this court may resign their functions into his majesty's hands, as, after the reproaches, they were obliged to hear from the king's own mouth at Versailles, they cannot with any decency bear any longer the name of magistrates: But that nevertheless, to give his majesty the most perfect



fect assurance of their love for his sacred person, they have resumed and will continue their service, till his majesty shall have provided for the sovereign administration in the province, with reiterated prayers that he will be pleased to do it as soon as possible; because his majesty's faithful subjects may regard the last service of the parliament as the cause of the loss of his majesty's good will."

Paris, May 6. The grand council, mortified at the king's answer to their remonstrances, hath since assembled several times on the subject, and at length resolved to present to the king a formal request, beseeching his majesty to consent to the resignation of their places, which they all intend to lay down.

Paris, May 6. On the 20th of last month the duke of Orleans, the duke de Chartres, his son, the prince de Conde, the count de Clermont, the prince de Conti, and the count de la Marche, his son, all princes of the blood, accompanied by the dukes de Richlieu, de Grammont, d'Anmont, de Villars, de Brancas, de Biron, de Valere, d'Aiguillon, and de Duras, went to the parliament and presented a writing containing a formal protest against any arret or act that might prove prejudicial to the rights and prerogatives of the peerage. This protest is supposed to have been made on account of a memorial which the princes of the blood and the above-mentioned peers do not approve, and which has been signed by twenty other peers, viz. thirteen seculars and seven ecclesiastics.

Lisbon, March 26. A few days ago a letter was handed about this city, full of chimeras and fatal predictions, tending to excite among the people the most dangerous apprehensions. It was therein set forth, that in the night of the 24th instant all the churches were to be opened, and the holy sacrament exposed; and that all the faithful were to be present there, in order to appease the justice of God, whose hand was ready to fall heavily on this unhappy city. Accordingly several convents resolved to expose the sacrament that day, and gave notice for public prayers, which made so great an impression upon the minds of the inhabitants that they seemed disposed to abandon the city. The provincial of the order of St. Dominick sent a circular letter the 23th inst. to the superiors of all the convents of his order, strictly forbidding them to introduce any innovations into the divine service. The next day the count d'Oeyras sent for the superiors of the other religious houses, and laid the same injunctions upon them. The court caused some suspected monks to be taken up, and reprimanded a superior, who acknowledged himself to be the author of the letter, but disowned the printing of it. The troops were under arms the 24th and 25th, to prevent any disorders.

Madrid, April 2. On the 22d of February, 1760, the king published a decree, by which he assigned two millions of reals per

annum, for the payment of the debts contracted in the reign of Philip V. his father. But this being found insufficient to satisfy the creditors, his majesty hath resolved, notwithstanding the considerable expences with which his treasury is charged, to pay this year 25 per cent. with an observation of the same formalities as have accompanied preceding payments.

Genoa, April 6. Lieut. Col. Cottoni, six other officers and five private soldiers, all Corsicans, were put under arrest on the 2d instant the reason of which was not then told; but by advices from thence of the 18th ult. we are told, that they were accused of holding a correspondence with their malecontent countrymen.

Genoa, April 17. We hear from Bassa, that a courier was arrived from Versailles, with dispatches from the Marquis de Marenbois, who had orders to communicate them to Paoli; and that as soon as the commission was executed, Paoli had asked thirty days to give his answer. The French and Malecontents have made an agreement with respect to the holding of markets and the currency of the French money in the island.

Hamburg, April 5. A woman at Altena, who has been the mother of fifteen children, the nine eldest of which died in cutting their teeth, has saved the six others, by the application of virgin honey, which she had recourse to at the first sensation of pain, by rubbing the gums with it, either with her finger or a bit of linen cloth, and repeating the operation whenever the child was found uneasy. The same experiment has been tried with success on other children.

#### NOTE.

*We have been obliged to defer many ingenious productions, from our correspondents, poetical and poetical, till our next.*

*Our arch correspondent who complains we do not insert many things he approves in other publications, is advised to purchase our General Index, by turning to which he will see they have generally been inserted in former volumes. Our very numerous and kind correspondents make unnecessary to fill our collection with extracts from books and public papers, save when some what very extraordinary appears, which we never fail to take. We have no connection with the production he mentions, and no consideration ever did, or ever shall warp us from usual impartiality. The paper he speaks of is too dull commonly to bear mention. However hints are kindly received, and the lives he commends will be soon set about. If any taken in, by the copy of verses he mentions in a 2d letter, it was an oversight of almost every other collector.*

*Mr. Brown's favour in our next.*